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THE CATHOLIC UNIVERSITY OF AMERICA

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# Administrative Problems of the Catholic College

## PART III THE FACULTY\*

By REV. EDWARD V. STANFORD, O.S.A.

THE superficial observer is immediately impressed by that which readily meets the eye on a Catholic College campus, namely, beautiful and well-equipped buildings, carefully planned and well-kept grounds. The thoughtful educator knows, however, that the faculty and the student body really make the college. If the faculty is competent and students are of good intellectual, moral and spiritual capacity, deficiencies in physical facilities can largely be overcome. This is no argument against the importance of providing the best possible physical facilities. It is merely a matter of placing first thing first.

### THE SELECTION OF FACULTY MEMBERS

The selection of faculty members is an important undertaking for any college administrator. In the opinion of the Dean of a Graduate School in one of the large state universities, this is "the biggest and most challenging job that faces college administrators." In the average Liberal Arts College the President and Dean, conjointly must accept the major share of responsibility for the calibre of the college faculty within the limitations imposed on them by conditions beyond their control.

This responsibility includes not only selection of competent personnel but also the elimination of the unfit. Parenthetically it may be said that sometimes the problem of elimination is more difficult than the problem of selection and also more important. If the problem exists we must pray that the administrator may have the courage, tact and perseverance to work out the difficulty successfully and that he will not take refuge in reliance upon an Act of God. In the case of religious faculty members who maybe manifestly unfit, the major religious superior can help out nicely if he will. As for lay faculty members who are unfit, let us hope that the administrator has at least the comfort of knowing that should his most

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\*EDITOR'S NOTE:—This is a continuation of the series begun by Father Stanford in the November (1948) issue.

tactful efforts fail, there is still surcease at a future date in the compulsory retirement age of the college's pension program. In what follows we are concerned chiefly with the selection of new members for the faculty.

In every college the problem of building up an ideal faculty is conditioned by factors that will be peculiar to each college, such as its location, the living conditions in the neighboring community, the reputation of the college, its financial resources, its student clientele, the opportunities it affords for the teacher's advancement and so on. The Catholic college shares these conditioning factors in regard to its lay faculty, but it also has problems peculiar to a mixed faculty of religious and lay teachers.

In regard to the religious members of the faculty, a Catholic college administrator must leave no stone unturned in trying to secure the services of the best qualified teachers from his own Religious Order. At least he can survey the manpower resources of his Order as to teachers prepared, available and in process of preparation. Representations can then be made to the proper religious superiors setting forth teaching needs, making requisitions on available personnel and recommendations as to the number of religious who should be prepared in various fields. It is difficult to make more definite recommendations because so much depends on the educational vision and policies of the Order and its major superiors.

In regard to lay-teachers, however, the problem of the Catholic college administrator is similar to that of the administrators of comparable non-Catholic colleges. Within the limitations imposed by salary possibilities, he has practically the same latitude in selecting those teachers deemed best qualified.

In order to face realistically this problem, let us suppose that you are the administrator of "X" College which is conducted by a Catholic teaching Order, and that you wish to undertake an intelligent program of strengthening and building up your faculty. How should you proceed?

In any long-range program for building up the faculty of a Catholic college it would seem to be important that you should first attempt to work out an approximate optimum percentage to govern the ratio between religious and lay faculty members. This will not be an arbitrary figure because it will be in-

fluenced by the intended maximum student enrollment, by the number of course offerings or departments of instruction, by the probable supply of religious teachers in the various fields and by the total cash outlay for the salaries of lay teachers which the institution is likely to afford.

With at least good approximations for this information in hand, it should be possible to lay out the long-range teacher requirements under each separate department of instruction, breaking down the figures under headings for religious and lay teachers. In arriving at this breakdown it is certainly desirable to have both religious and lay teachers in each department of instruction where more than one teacher is required. Thus it would not seem to be a good arrangement to have all religious as teachers in the History department while all the teachers in Chemistry are laymen or laywomen. At least one History teacher should be a layman or laywoman and at least one teacher of Chemistry should be a member of the Religious Community which conducts the college. On the other hand there are good reasons why a department of physical education should be staffed by lay people and why a Religion department should be staffed by priests or religious.

When, as sometimes happens, most of the Religious members of the faculty have obtained undergraduate or graduate degrees from two or three institutions, it is possible to widen the faculty background and increase the number of colleges and graduate schools represented on the faculty by engaging lay faculty members who are products of other graduate schools.

The next step would be to write down alongside these optimum estimates under each department or subject of instruction the names of the present religious and lay teachers, starring those considered to be satisfactory. Such a plan or chart for the average college, showing both present and proposed members of the faculty need not take more than two or three typewritten pages. It should be constantly at the elbow of the college administrator so that he or she may ponder over it frequently and make such notations as will indicate the advances or recessions in the desired goal.

It should prove to be a very revealing chart. It will indicate at a glance the strength and weakness of each department of study, especially if faculty members are listed only under



the department of study where they are best qualified to teach. It will, therefore, show where first efforts must be made to strengthen the faculty. Also it will give a clearer picture of the lay-professors who will be required and for whom there is promise of permanent tenure, as well as the ones who will be required on a temporary basis.

It can be made to reveal the extent to which faculty members straddle two or more departments of study and thus will tend to direct them to the fields for which they were specially prepared.

It will show whether there is proper distribution of rank and will be a caution against the indiscriminate listing of teachers as professors, associate professors and so on without reference to a definite department set-up.

Without such a chart, call it a five-year plan or a ten-year plan or anything you wish, I do not see how it is possible to meet intelligently the year by year needs for faculty personnel.

Granting that the institution and its faculty needs are known to you and that you have worked out a policy for proportionate representation of religious and lay faculty members, and have certain openings that you wish to fill with lay-teachers, what is the next step?

One must, of course, be familiar with the sources of supply. The following sources are suggested and listed in the order of their seeming importance to the writer.

1. The file of applicants for teaching positions which should be kept in the office of the President or Dean. These applicants should be kept up to date and pertinent information filed from time to time independently of whether there is any likelihood of a vacancy in the immediate future. Such a file in reserve may prove to be very valuable in an emergency.
2. The personal contacts which the administrators or department heads may have with colleagues in other colleges, particularly in graduate schools.
3. Direct correspondence with Deans or Department heads in selected graduate schools seeking qualified persons whom they are willing to recommend.
4. The extensive listing of professors amongst the Displaced Persons Camps of Europe which is now on file with The Catholic Committee for Refugees, 268 West 14th Street,



New York 11, N.Y. has been a source of valuable faculty additions for a number of colleges.

5. The Employment Bureaus of University Graduate Schools.
6. The N.C.W.C. Teacher's Registration Bureau.
7. The various commercial Teacher Agencies.

In making use of these various sources it is necessary that as much detailed information as possible be supplied about the vacancy, the qualifications required in the applicant, whether it is a temporary appointment only or whether there is a permanent position for the right person. Some idea should be given also about the salary that will be offered.

Although the preliminary inquiries may be made by one or more persons best calculated to get results, the initial correspondence with the prospective applicant should be carried out preferable by the Dean or Department head in which the vacancy is to be filled. A personal vita with photograph, if possible, should be obtained together with personal references.

When all this information is in hand from two or more applicants a careful study and comparison should be made in order to narrow down the selection to one or two. An invitation for the interview should be extended, suggesting a choice of two or more specific dates. If travel is involved the college ought to agree to pay half of the expenses. Sometimes it will be possible for the President or the Dean to arrange to interview the prospect in a distant city on the occasion of a business or educational meeting in that area, but wherever possible it is most desirable that a candidate actually visit the college campus before the final engagement is made.

The visit to the college campus is of the utmost importance. In connection therewith, the following procedure is suggested.

1. A brief meeting with the President or Dean upon arrival in the morning, followed by an introduction to a Department head or other faculty member (preferably a lay person) who will escort the candidate about the campus, and be the host at lunch. This is the time to introduce him to various faculty members, especially those with whom he would be expected to work. It is also the time to put the candidate at his ease and to give him first hand information about the college.
2. At an hour agreed upon in advance the candidate should then be escorted to the office for an interview with the

President or Dean as the case may be. This interview should be as informal as possible so that the candidate, feeling at ease, may propose any questions that he has in mind and the administrative officer may not only give information about the college but may also find out all he himself wishes to know about the candidate. It is the responsibility of the administrator to make shrewd estimates as to the personality, background, ideas and ideals of the candidate. Salary matters, tenure, etc., should be discussed. If there is a formal teaching agreement, the candidate should be permitted to read and raise any questions which it may suggest. Living conditions and cost in the area and the possibilities of housing should be frankly set forth. In general, every effort should be made to give the candidate a clear understanding of all the advantages and disadvantages of accepting a position at the college.

3. Even though the interviewer's impressions are all favorable, engagement should not be made on the spot. However, it should be agreed that the President (or Dean) will let the candidate know within a specified period as to whether or not he or she has been selected.
4. As soon as possible after the candidate has departed, the President (or Dean) should seek the opinions and impressions of the various faculty members who have talked with the candidate. If all indications point to a "good risk", no time should be lost in definitely closing arrangements, even though the deadline is several days away.

#### FACULTY MORALE

In a Catholic college it is possible to talk of the general *morale of the faculty* and to pass judgment on this very intangible but highly important asset by saying, for example, that faculty morale at "X" College is "high", "low" or just "average" or that it is "excellent", "good", or only "fair". But when it comes to discussing what will contribute to morale or what should be done to improve faculty morale in a Catholic college, a distinction must be made between the religious and lay members of the faculty.

The morale of the lay-faculty, for instance, is closely linked up with salary, tenure and retirement provisions. Such matters, however, are of no direct concern to the religious members of the faculty. On the other hand, living conditions in the Religious Community may have an important bearing on

the morale of religious teachers but may have no direct influence on lay-faculty members.

#### THE MORALE OF BOTH RELIGIOUS AND LAY FACULTY MEMBERS

An alert administrator can do many things that will contribute alike to the good morale of both religious and lay members of the faculty. With no thought of relative importance, the following ways and means of contributing to good morale are suggested.

1. By adopting an "open door" policy on the part of administrative officers, particularly the President. However, easy access to the President should not be permitted to encourage faculty members to by-pass other officials.
2. By creating in the faculty the conviction that the Administration is seriously endeavoring to improve both the physical facilities and academic standing of the college and is definitely interested in improving the calibre of applicants admitted to college.
3. By showing that the Administration has real interest in the individual faculty member—his progress, studies, research, writings, as well as personal and family problems—and is alert to recognize service and merit wherever it may appear. Thus the mere asking to receive copies of articles, publications, addresses, etc., written by faculty members is a "boost" to morale. Better still are words or letters of commendation on these occasions or when outside recognition has been received or when accomplishments within the institution warrant. Frequently a faculty dinner can be utilized by the President (or Dean) in his talk, to give recognition to those faculty members who have accomplished something of note during the several months passed.
4. By assigning to faculty members a share, no matter how small, in the running of the college. This may be accomplished by enlisting their help in committee activities, by giving them opportunity for initiative in the classroom and laboratory. For example, a definite budget, no matter how modest, should be provided for equipment to be purchased at the discretion of the one in charge of a laboratory. If the professor is given to understand that he can accumu-

late unexpended funds in this budget from one year to another in order to purchase a desirable item which is more expensive than the amount early budgeted, careful planning will be the result and one dollar will become equivalent to two.

5. By planning faculty meetings carefully so that they will be interesting and purposeful.
6. By evidencing concern for the social interests of the lay members of the faculty. For example, a faculty dinner held about twice a year, where lay faculty members and their wives can meet socially and informally with the religious members of the faculty, will pay dividends in improved morale.
7. By making as much provision as facilities will permit for the physical comfort of faculty members. Chief items under this heading should be a cheerful lounge room for the faculty in general and adequate office space for individuals.
8. By keeping faculty members fully informed as to everything that concerns their duties at the college. This would include keeping them posted on all events on the college calendar, such as holidays, examination periods and so on. Teaching schedules should be issued to them as far in advance of the beginning of a term as possible. In the event that he is to be expected to teach a new course, the teacher should have plenty of advance notice.
9. By making heroic efforts, if necessary, to see that the necessary books and supplies for students are available at the opening of the term.

#### THE MORALE OF RELIGIOUS FACULTY MEMBERS

The personal and deeply intelligent interest of Major Religious superiors in the educational work being accomplished at a College and their concern to facilitate progress, to supply adequate personnel and to deal fairly and objectively with their subjects, are bound to have direct and beneficial effects on the morale of religious members of the faculty. On the other hand, the absence of such intelligent interest will be a handicap to good morale. To assign, for instance, a religious to college teaching who has no aptitude or interest for such work is not



only harmful to his morale as an individual but it is not good for the morale of religious faculty members as a whole. To require regular extra-collegiate duties of religious faculty members, such as for example in the case of priests, parish weekend assignments, retreats, Forty Hours, etc., not only impairs teaching efficiency but it can seriously harm morale.

There is no need, however, to go into greater detail on the influence that religious superiors can have on the morale of the religious members of a college faculty. Certainly they have responsibilities in this regard but it is a fallacy to place all the burden on them.

The individual religious has a responsibility for maintaining his own morale. Administrators may provide conditions conducive to good morale but this will be of no avail if the individual wants to be dissatisfied and disgruntled. As far as religious teachers are concerned, next to a sound spiritual life, the best possible aid to good morale is a deep and genuine personal interest in advancing the spiritual and temporal welfare of all students who come within the orbit of their personal influence. I have never known a religious teacher who had this deep personal interest in students, whose morale was other than high. I believe that it is useful to point out to young religious that they have it in their power, wholly independent of others, to be a great influence for good among individual students and that this will have great inward compensations to offset difficulties that are hard to bear. In a word, the best way to preserve one's morale, even under the most trying conditions, is to become absorbed in working for students in general and for those in particular who come within the orbit of personal influence. This principle also has an appropriate application to lay-members of the faculty.

#### THE MORALE OF LAY FACULTY MEMBERS

We have already mentioned in passing the importance of salary, tenure, and retirement provisions for upholding the morale of lay members of the faculty. It seems appropriate that these matters should receive more detailed consideration because in a Catholic college it is here precisely that the greatest damage to faculty morale is frequently done.

As far as the individual religious member of the faculty is

concerned there are no problems relating to salary, tenure and retirement. All this has been taken care of very adequately for the religious in the constitutional provisions of the Religious Community. In dedicating one's life to the Religious Community, the vow of Poverty takes care of the "salary" problem and the religious faculty member serves without pay but is assured, at least, of bed and board and the necessities of life. The vow of Obedience should dispose of the "tenure" problem quite nicely. If the services of a religious faculty member are no longer required at "X" College it is the religious superior, not the individual who has the problem of finding an equally "lucrative" position somewhere else. There are no "dependents" in the usual sense of that term. The vows of Poverty and Chastity have taken care of that. There is no "retirement" problem because the individual religious is equivalently "insured" by the Religious Community against the economic hazards of life such as sickness, disablement and want in old age.

Having no personal worries on any of these scores, is it any wonder that the religious faculty member sometimes lacks a sympathetic understanding of the magnitude of these problems as they confront the lay-faculty member. With a wife and family to house, clothe and feed, with children to educate, and with an uncertain future to provide against, the problems of salary, tenure and retirement loom large in the thinking of the lay members of the faculty and have a direct bearing on their morale.\*

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\*This article will be continued in the April issue.



# Planning Courses in Education

By DR. JOHN P. TREACY

*Director, Department of Education*

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ADMINISTRATORS in charge of Departments of Education periodically must study the courses offered in the preparation of teachers. Typical occasions for such study are (1) at the time that a Department of Education is being organized in a college or university; and (2) when the administrator is revising or expanding the Education courses of a given school.

When faced with such circumstances, a department head, or other official, might conceivably work independently of what other schools do, or of what states require. He might plan his courses functionally by analyzing what teaching requires by way of preparation, and then planning his courses accordingly. Actually, this process is not so simple as it sounds, although there is considerable literature to help one with this functional approach. Usually the individual who plans Education courses takes into consideration (1) the requirements for certification in the state or area in which the college or university is located; and (2) the courses offered in similar schools of higher learning.

## DETERMINING STATE REQUIREMENTS

There is little difficulty in determining the requirements for teachers in a given state. It is sometimes wise to check the printed requirements with a letter to or a conference with the chief state educational official, because interpretations and practices may be different from what the printed word might indicate. The state authorities may actually welcome a departure from common practice, such as having a liberal arts college train elementary teachers in a state which ordinarily restricts this training to other institutions. (The writer knows of an institution in which this actually happened; this institution is now successfully training elementary teachers, and is thereby helping to reduce the shortage of elementary teachers.)

But, the graduates of a given school often find positions in other states. The writer has before him a map showing the requests and the placements at one teacher placement office. Forty-seven states requested candidates for positions, and placements were made in forty-one states. This situation is not typical, but does indicate a problem which Catholic colleges have on a smaller scale.

The questions then arise: What are the requirements in neighboring states? What are common requirements in the United States as a whole? The mimeographed publication "Requirement for Certification of Teachers and Administrators for Elementary Schools, Secondary Schools, and Junior Colleges"<sup>1</sup> is very helpful in answering both of these questions. The yearly editions help to show trends as well as requirements at a given time. The current edition should be in the library of every institution that trains teachers, since so often it help to answer questions which students ask about teaching requirements in other states. Woellner distributed a one page summary of this publication at the 1948 Conference of the National Institutional Teacher Placement Association. This summary is convenient, but should not be substituted for the detailed information found in the volume itself, which is already a summary.

#### COURSE TITLES IN CATHOLIC COLLEGES

A comparison of state requirements for certification shows considerable variation, both quantitative and qualitative. But for even more pronounced variations one need only study the course offerings found in bulletins published by institutions which train teachers. The writer recently examined a sampling of seventy-two bulletins of Catholic Colleges and Universities to find certain information concerning introductory courses for prospective teachers. The following<sup>2</sup> are indicative of the variations found:

<i>Name of Course</i>	<i>Number of Institutions</i>
Philosophy of Education .....	39
Principles of Secondary Education .....	19
Principles of Education .....	18
Introduction to Education .....	15

<sup>1</sup> Woellner, R. C., and Wood, M. A. Chicago: University of Chicago Press, 1948.

<sup>2</sup> Titles designating only elementary education were not listed.

Secondary Education .....	9
Introduction to Teaching .....	5
American Education .....	3
Introduction to Principles of Education .....	3
Philosophy and History of Education .....	1
Principles of Catholic Education .....	1
Principles of American Education .....	1
Basic Principles in Philosophy of Education .....	1
American Public Education .....	1
The American Educational System .....	1
The American Public School .....	1
Orientation in Education .....	1
Introduction to Philosophy of Education .....	1
Educational Orientation .....	1
Public Education in the United States .....	1

Variations in other fields of Education probably would not be so great as in these introductory courses; but an examination of the Education sections of Catholic College bulletins can't help but impress one with the lack of uniformity in terminology. Some variation is to be expected. But, should there be such vast differences in courses designed to train teachers? Do other professions show such a divergence of offerings?

Some of the titles listed in the bulletins examined suggest some questions:

1. Can we safely "introduce" prospective teachers to basic principles of education?
2. Can history and philosophy of education be taught in one three hour course?
3. Are "principles" of American education unique to America? (Probably "American" refers to the United States.)
4. Should we teach only "public" education in a Catholic institution?
5. What differences, if any, are there between "introduction" and "orientation"?
6. What differences, if any, are there between introduction to "teaching" and introduction to "education"?
7. What is the usual source of course titles? Is it the book used, a state requirement, the professor's suggestion, or what?

#### COURSE TITLES VS. CONTENT

The titles of courses are confusing; but the variety of content described under the same title is equally confusing. Even a casual examination of course descriptions will reveal (1) that vastly different titles are used for similar content, and vice versa; (2) that some course descriptions indicate such a wide variety of subject matter that the possibility of thoroughness

would seem to be small; and (3) that in many instances course titles are of little value without the description. There is more than a suspicion that some course descriptions do not accurately indicate what is actually taught in the classroom.

Confusion among titles and content might be illustrated in a number of subjects. Illustrations for only two subjects are presented here: for Introduction to Education and for Principles of Education.

The following are examples of the variations found in descriptions of Introduction to Education:

**Course A: *Introduction to Education***

"Prerequisite for all other courses in education. General methods such as inductive development, project and problem, object lesson and laboratory methods are studied. Individual instruction, the socialized recitation, and Winnetka Plan are studied. Teaching as a profession, the general aims of education, the equipment of the teacher, how to study, the broad social aims of different types of schools with their relation to the state are emphasized."

**Course B: *Introduction to Education***

"An orientation course designed to assist the student in selecting a definite phase of teaching as determined by her special aptitudes. These are to be made known to her by a study of general principles and practices of teaching; the ethics of teaching; and a study of character and temperament. The course provides opportunity for the student to become acquainted with the best literature in the various fields, and thus develop for herself a true philosophy of life and education."

**Course C: *Introduction to Education***

"The course presents a comprehensive survey and history of the educational process. Special stress is placed upon these phases of the subject which concern the teacher as a member of the school organization."

**Course D: *Introduction to Education***

"This course, required of all freshmen, is divided into two semesters. The first half is primarily orientation, including techniques of study, library science, and the educational thought represented in the college. At points also attention is given to the ideals of the various professions with special emphasis on the field of education."

Obviously, there is little similarity among these four descriptions. Course A apparently stresses methods, but covers a wide range of topics; Course B stresses guidance and philos-



ophy of education; Course C stresses historical and social phases of education; and Course D apparently is largely for general orientation. *All of these courses appear as Introduction to Education on a student's transcript*, but they have very different meanings.

Course descriptions of Principles of Education tend to fall into one of two general categories, methodology or educational philosophy, as is illustrated in the following descriptions:

Course E: *Principles of Education*

"The study of modern techniques and methods applicable to use in secondary schools. The functional conception of education is emphasized."

Course F: *Principles of Education*

"Critical analysis of principles, materials, and methods of instruction; discussion of techniques, activities, and media in learning."

Course G: *Principles of Education*

"A study of an analysis of basic principles underlying modern education. The end, the object, and methods of the schools; a criticism of the varied systems of today."

Course H: *Principles of Education*

"A discussion of the major psychological, sociological, and philosophical factors underlying the theory and practice of teaching in the senior and junior high school, and elementary school levels."

Course I: *Principles of Education*

"A study of the philosophical principles underlying education. The aim of the course is to make a general survey of the field of educational theory and to develop a body of sound educational doctrine, educational aims, agencies, ideals, and their respective values."

Courses E and F tend to stress methodology, while courses G, H, and I emphasize philosophy of education. But, again, *all of these courses appear as Principles of Education on a student's transcript*. These descriptions indicate that if one wants to know what a teacher has studied, he needs descriptions of the courses studied as well as titles. And even the descriptions may be misleading.

#### SOME SUGGESTIONS

The tone of this article thus far has been highly negative and critical. The purpose has been to illustrate (not to prove) that the problem of planning courses in a Department of Education

may be complicated, and even confusing. How may this confusion be lessened?

There is no single answer to this problem. The following suggestions are offered as possibilities for reducing the present confusion:

1. Use of publications such as Woellner and Wood's to help in planning courses which meet state and area requirements.
2. Conferences regarding course offerings among educational leaders in a given area, or within a given order.
3. Careful study of the general literature on teacher education.
4. Coordination of efforts in teacher education in Catholic colleges and universities through special sectional meetings on teacher education at regional and national conferences on education.
5. Promotion and dissemination of research on such topics as present requirements for prospective teachers; teacher education courses offered in Catholic colleges—required and elective; sequence of education courses; content of present courses; new departures in teacher education; requirements for teaching in Catholic schools; trends in courses offered; teacher evaluations of their education courses; functional analyses of the teacher's job; special needs of teachers in certain situations—rural, urban, etc.; needed textbooks in teacher education; state laws regarding sources of teacher education; a comparison of education courses in Catholic and in public teacher training institutions. The information gained from such research studies would be invaluable in planning courses in a given Department of Education.



Elementary-high school certification will be possible for students who complete a new dual education curriculum at Bowling Green (Ohio) State University. Designed particularly to reduce the shortage of elementary teachers, the course will offer preparation for the fourth, fifth, and sixth grades and for one or more high school departments.



# Understanding the Adolescent

By SISTER M. ROMANA, O.S.B.

UNDERSTANDING the adolescent is an important duty of parents and teachers and of the adolescent himself. The period of adolescence covers most of the teen years, and it brings about definite changes in stature, figure, manner, and facial expression. Parents realize this rapid growth because of the demands made on the clothing budget and also because of the unexpected independence shown by their teen-agers when certain social problems arise. Teachers note these changes, especially after a few months of vacation. The young boy and girl themselves experience a new restlessness and uncertainty.

The adolescent girl becomes moody, thinks she is misunderstood, and is romantically sure that she is a young lady. The boy begins to demand his "rights" which he thinks should not be withheld since he is no longer a child. Both vaguely realize that they have the powers of an adult, but they cannot understand that they lack the experience of an adult and the will power necessary to safeguard their true liberty.

For these young people "life itself becomes a warfare between the driving forces of the individual on the one hand and the external realities and internal reactions on the other."<sup>1</sup> Responsible parents try to understand their children so as to guide them by prudent discipline, for it "is the function of the family to prescribe limits to personal selfishness."<sup>2</sup>

One writer has said that it seems to be the inalienable right of parents to misunderstand and of the adolescent to be misunderstood.<sup>3</sup> In a sense the adolescent boy and girl are adrift. They are off "the apron strings." They feel too big to be regarded as children, and yet they are not accepted by the older or adult group. They feel cast off and seem forced to adjust themselves to the cold world or to build a new one for themselves. This insecurity may be nature's way of initiating self-

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<sup>1</sup> James Francis Barrett, *Elements of Psychology* (Milwaukee: The Bruce Publishing Company, 1944) p. 115.

<sup>2</sup> Id.

<sup>3</sup> Frankwood E. Williams, *Adolescence* (New York: Farrar & Rinehart, Inc., 1930) Introduction.

reliance and personal independence in preparation for their future role as adults.

These growing boys and girls need the understanding guidance of mature adults, and if parents and teachers have kept the child's confidence from early childhood up to these important years, all will be well. The adolescent will come trustfully seeking information, advice, and guidance. But if a gulf of coldness, lack of interest, or misunderstanding had separated the child from the adult, it now noticeably widens. Parents often ease their worry by hoping that the school will provide the proper guidance. Teachers, in their turn, are amazed that parents neglect so vital a part of their duty and privilege.

In his book, *The Child, His Nature and His Needs*, O'Shea says that the father of the boy should explain how nature will begin to prepare a wonderful hormone which is absorbed immediately into the blood and should not be wasted; that "the father should in a spirit of reverence explain nature's plan for the starting of new life—fatherhood."<sup>4</sup> "In a similar way the mother may lead the pre-adolescent daughter to look forward to life with high ideals. . . .a girl so instructed by her mother will never acquire distorted viewpoints of life, or unclean personal habits—Girls so mothered naturally become modest, idealistic, and above reproach in their thought-life and habits."<sup>5</sup>

The parent is the best teacher, giving at the right moment the minimum of instruction—just enough to satisfy curiosity and forestall the seeking of information from some undesirable source. The answer to questions should be prompt but prepared and given in a natural and unemotional manner. In this way a possible vulgar attitude can be changed to one of respect for God's plan for the human body and soul.

Understanding the adolescent includes problems which are both physical and moral. Outstanding among these on the physical plane are adequate nutrition and directed exercise. On the spiritual or moral plane are the need for guidance and the acceptance of social and religious safeguards. In the emotional life of the adolescent, the outstanding problem is frequently that of sex attraction. Yet all these problems are closely related.

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<sup>4</sup> Michael Vincent O'Shea, *The Child His Nature and His Needs* (New York: Children's Foundation, 1924) p. 300 ff.

<sup>5</sup> Id.

Good nutrition is known to be necessary for good health which includes resistance to disease and physical stamina. Some knowledge of nutrition is being acquired by the general public, yet adults often have no idea how much or what kind of food the rapidly growing boy needs. They are sometimes horrified at the amount of food he can consume. Government studies have revealed that the needs of boys "may run as high as 4,000 calories" and "among girls (the need) sometimes reaches a figure in excess of 3,000."<sup>6</sup> Because of a lack of knowledge of nutrition, the boy may consume a meal which is "filling" but which may not contain the proper balance of nutrients or the necessary vitamins, minerals, protein, etc. The homemaker should try to acquire this knowledge. The economic problem may also limit the boy in his choice of foods at the school cafeteria. A gradual lowering of resistance and a slow decline in vitality and ambition are often the result of this undernutrition.

Besides the limiting factors which endanger the boy's nutrition, there seem to be two pitfalls for the growing girl. These are the fear of over-weight and the emotional upsets which cause loss of appetite. She avoids bread and potatoes because she has heard that they are "fattening," and she often dislikes most vegetables after they are cooked. Parents and the supervisors of the school lunch wonder how the girl has any strength at all. In moments of weakness she may seek energy in a soft drink or some sweets. These are high in calories, perhaps, but are traditionally low in all other food requirements. Scolding and arguing only aggravate the situation and increase the anorexia. Two solutions may be effective. One is the will on the part of the young girl to force herself to eat what is good for her; the other is to interest her in the preparation or planning of salads or other wholesome food. This interest in the food may arouse her appetite. It will also take her mind off herself.

Directed exercise is needed to balance the long hours of sedentary work at school or in offices. Rural life with its phy-

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<sup>6</sup> Beatrice McLoed, *Teacher's Problems with Exceptional Children*, (VI U.S. Government Printing Office, Pamphlet 56, 1934). Cited by Karl Garrison, *Psychology of Adolescence* (New York: Prentice-Hall, Inc., 1947) p. 248.

sical participation in chores and family activities provided an excellent outlet when the work was prudently shared according to the physical capacity of each. The athletic programs in city schools tend to stress competitive activities for the few with the majority of the students following a minimal routine and only hoping to be onlookers at the games. Lack of exercise in the small girl may result in a narrow pelvis with later attendant complications. Moderate exercise promotes good circulation of the blood with distribution of the body hormones, a factor in lessing sex tensions and nervousness.

Many new problems in the realms of thought and feeling call for the guidance of a prudent and understanding adult. The urge to be up and doing what will be their life work presses upon the rapidly growing boy and girl. Interest in the gang or crowd narrows down to an attraction to one person. At first this may be one of the same sex, but soon there arises an absorbing interest in a person of the opposite sex. Parents hold first place in the duty of guidance. The least they can do is to see that some high-minded adult shares but does not relieve them of this responsibility.

Two types of persons are unprepared to undertake the guidance of the adolescent; namely, the person who is squeamish about sex and the person who is too boldly candid. The former is likely to develop in the boy or girl a scrupulous self-consciousness and unhappy sadness. The latter may cause either an aversion for the Creator's plan in nature or a blunting of the young person's delicate reserve. Lecturers sometimes fail to make their point in favor of morality because of a noble and instinctive reserve on the part of students. On the other hand many students welcome the reverent and candid attention of a learned and holy Retreat Master or Religion Professor who gives attention to personal moral problems.

An understanding of some of the basic principles of physiology and moral theology is important for the adolescent as well as for the persons entrusted with his guidance. With such a background, a few words of explanation from time to time as the occasion requires will be sufficient. Such a method would be better than ponderous lectures or long personal interviews;



but no one "can forearm youths against the dangers of sensuality by means purely natural."<sup>7</sup>

The adult and the youth must try to realize the taint which came to human nature through original sin. Man's nature lost the gift of integrity which "preserved the sensitive and rational powers in perfect harmony."<sup>8</sup> Now "each faculty tends to pursue its own object, in accordance with its own particular inclination and regardless of the rest."<sup>9</sup> "The operations of sense enter into play before those of reason,"<sup>10</sup> hence the age-old struggle mentioned by the Apostle of the Gentiles.<sup>11</sup> The loss of this integrity and coordinating principle must be acknowledged if one is to "understand the errors and crimes of humanity (and) the contradictory phenomena manifested in one's own life."<sup>12</sup>

Conflict between adults and the adolescent often arise when the boy and girl show an attraction for each other. To the young persons concerned this attraction is a cause of innocent happiness; it reaffirms the idea that they are growing up; it gives them self-confidence to have found one who approves of them and admires them. At this time parents and teachers need to be prudent in deciding what to overlook, what to allow, and what to forbid.

Reasons for interfering with these adolescent attractions should be basic; otherwise the boy and girl are likely to become rebellious and, perhaps, deceitful. They tend to scoff at the reasons parents or teachers offer for discouraging their interest in each other; namely, their extreme youth, difference in social status, home training, or religion, lack of good looks, and other variables. They easily draw the conclusion that these adults are out of step with the times, dictatorial, or unsympathetic.

It is easy to understand what may happen when two young people, so attracted to each other, conclude that their parents or teachers have taken a stand against them. They will feel

<sup>7</sup> Pope Pius XI, *Christian Education of Youth* (Washington, D.C.: National Catholic Welfare Conference, 1936), p. 25.

<sup>8</sup> Rev. Edward Leen, C.S.Sp., *Why the Cross* (New York: Sheed & Ward, 1939), p. 157.

<sup>9</sup> Id. 164.

<sup>10</sup> Id. 162.

<sup>11</sup> Rom., VII, 23.

<sup>12</sup> Rev. Edward Leen, C.S.Sp., *Op. cit.*, p. 162.

justified—for nature easily persuades—in arranging for secret meetings. In a good culture, social customs tend to provide some safeguard for these youngsters. But in a materialistic age there has been a breakdown of many of the standards of external behavior.

Because profound emotions as well as accelerated intellectual development mark the adolescent years, some appeal may well be made to fear and to reason. Such an approach need not and should not exclude the idea of the supernatural. In the first edition of *The Child*, Dr. Sherbon says that "The young should also realize the physiological importance of glandular function. They should be prepared for the overwhelming experience of the maturing of the sex hormones. . . . *Physical contact arouses the sex glands and may lead literally to overpowering chemical intoxication.*"<sup>13</sup> This appeal to the understanding may help these young people to realize the age-old warning of the Church to avoid dangerous occasions and to flee temptation, especially in the realm where only the coward's tactics produce the victor.

Ideally the boy and girl should realize that the Creator had entrusted them with powers of co-creation with Him, but that such powers, while promoting their own health according to the laws of nature, come to full and noble expression only in marriage. Disregard for this principle is a selfish cheating and can easily result in the frustration of nature, or in the casting upon society of the pitiful children of illegitimate parenthood. As Pope Pius XI said in his memorable Encyclical on *Christian Education of Youth*: "The Creator has ordained and disposed perfect union of the sexes only in matrimony. . . ."<sup>14</sup>

In the American culture marriage during early adolescence is rare, hence co-education at that age is fraught with difficulties. Co-education begins naturally in the home where, under the solicitous eye of a loving mother, children subconsciously and innocently learn the physical and psychological differences in the sexes. In the elementary grades the classwork can well be co-educational because the need for distinctive ideals is

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<sup>13</sup> Dr. Florence Brown Sherbon, *The Child* (New York: McGraw-Hill Book Company, Inc., 1934) p. 142.

<sup>14</sup> Pope Pius XI, *Christian Education of Youth* (Washington, D.C.: National Catholic Welfare Conference, 1936), p. 26.



practically the same for all. In high school, however, boys and girls accept quite different ideals of character development. Moreover they have different problems of self-control and different physical and psychological sex reactions.

Understanding the adolescent is the prerequisite for effective training. Parents, teachers, counselors, youth leaders, and the adolescent himself should strive to understand the nature and the needs of the individual at this period of life when the whole personality is in the highly impressionable state. All concerned should strive to appreciate the dignity of the human person, the weaknesses of which the youth is capable, and of the vast potentialities each has for physical and moral perfection.

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Cultural aspects of religion should be taught in public schools, religious educators agreed at a convention of the American Association of Schools of Religious Education in Cincinnati recently. Pointing out that the McCullom decision does not forbid such teaching, the group pressed public school educators to include instruction of "our religious heritage" as part of the regular curriculum.

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To keep pace with the rising birth rate and to repair the damage done during the war, France must build at least 1000 new classrooms every year for the next six or seven years according to Yvon Delbos, Minister of Education. If the building is not kept up to this rate, he declared, French schools will be overflowing in a few years.

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## "I Was Thirsty . . ."

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*The Commission on American Citizenship  
The Catholic University of America*

"THE Foreign Missions are excellent, and they are necessary for the propagation of the faith; but, today, the Christian school is the most important thing in the world for the Church and for society."<sup>1</sup> The realization of the profundity of this declaration of Pope Pius XI, coupled with the conviction that any education worthy of the name "must constantly adapt itself to the circumstances" of the educand's background and environment<sup>2</sup>, moved those members of the staff of the Commission on American Citizenship at Catholic University who are building curriculum for our secondary schools to endeavor to gather candid-camera shots of the present educational *needs* of our Catholic American high school students from the students themselves. The nature of the questionnaire used to solicit student cooperation in this project was described in a previous article. This is a report of results among our freshmen and sophomores throughout the country who stated with characteristic American frankness and sincerity their more serious life problems as they see them and related these perplexities to the help they are or are not receiving in school, with special reference to their religious education.

### FRESHMEN

Although not as articulate in most areas as older students, the freshmen with their forthright answers are important in that they indicate symptoms, trends, and focal points of infection.

In discussing education problems with the priest director of an active C.Y.O. in one of our large eastern archdioceses recently, the writer asked this experienced youth leader what he considered the gravest problem confronting our young Catholic Americans today. Without a moment's hesitation he gave the answer: "They think it is sex, but it is really a misunderstanding and

<sup>1</sup> Pius XI, Personal interview with Superior General of The Brothers of the Christian Schools, 1937.

<sup>2</sup> Pius XII, Radio address to the Inter-American Congress on Catholic Education at La Paz, Bolivia, October 18, 1948. *The Catholic School Journal*, Vol. 48, No. 10, December, 1948, p. 333.

lack of appreciation of authority." The problem of a freshman boy in the Middle West confirms this opinion. Concerning *relationship with God and the Church*, he writes:

When an Archbishop starts to tell you when you can't go to a dance on Sunday, I think that's going too far with his position. (Boy, 15)

More than a few are trouble with doubts.

It is very difficult to believe in God and His Church with all the horror and disbelief in the world. (Girl, 14)

Religion teachers can get some pointers here:

Why are we (Catholics) always taught the defensive side of religion and not partly offensive? (Boy, 13)

I have never understood about the time of the creation of man. We learn in religion that Adam was the first man and that he lived about 4,000 years before Christ and in ancient history we learn entirely different things. It has me wondering whether our religion is the right one or not. (Girl, 14)

If I go to heaven, I will be inactive. (Boy, 15)

Others worry about their fidelity in the event of persecution.

If persecution comes, would I die for Christ? (Girl, 14)

Race prejudice is a very high hurdle in *relationship with fellow-men*, especially when one is running alone:

I feel a great love toward any race or creed. But my parents are not of the same idea. (Girl, 14)

Companionship is a major problem in this area.

It seems that lately the people I've been meeting have been ones who may not turn out to be the best kind of influences. I feel I need more information on how to cope with this. My parents, even though I'm fifteen years old, still want me to be their little baby, especially my father. (Girl, 15)

The Church states that it would like its boys and girls to associate with Catholic and not with non-Catholic companions. If so why doesn't the Church show us a way to meet such companions? I know there are plenty of them. The Church ought to organize many social Catholic organizations where boys and girls can get out and have some good, clean fun with companions of their own faith and age. (Girl, 15)

Why do you have to treat a girl so gentle. (Boy, 14)

The fact that most freshmen interpret their *relationship to nature* in terms of sex is a sign of the times. The plea is always for more knowledge.

We are all lacking in our knowledge of sex. Although we won't admit it to anyone, we know very little about the things we should know. (Girl, 14)

I'm curious about things concerning sex. (Boy, 13)

Besides biology classes, why aren't more schools prepared to have classes on sex? Parents aren't always the best teachers. (Girl, 15)

The few who would like help in developing their personality, under the section on *relationship with self*, are lost among the hundreds who beg for direction in choosing their vocation.

My biggest problem is concerning my life work. (Girl, 15)  
How can we find our life's work? (Boy, 13)

They should explain why it is so important to pray to God and ask help in what you should be in the future and not only mental help but they should give you more physical help. (Boy, 14)

You have to do something drastic to make anyone really listen and pay attention to your own vocational problems. (Girl, 15)

That freshmen are conscious of the need for integration is heartening:

It is so hard to live a integrated life in the world today. I want my life work to be something which brings me closer to God. I would like to work as a lay apostolate for Christ, however, there are not many such jobs available in the part of the nation where I live. The only thing would be a job as a nurse in a Catholic hospital but I would much rather work for a Catholic magazine or newspaper. (Girl, 15)

One seeks the answer to a weighty question:

I would like to know how to eat regularly without getting fat. (Boy, 15)

Their religion classes, they feel, are not supplying the light and strength necessary to meet their problems satisfactorily.

My religion has taught nothing so far on how to chose your life work but teaches only what we should know about our religion. (Girl, 14)

In all my religion classes I have learned quite an amount of truths, but I do not think it is helping me with any of my problems specifically. (Girl, 14)

I don't think the Church has anything to do with my problem. (Boy, 13)

My education in religion has failed to help me because in religion class nothing is said about such problems. (Boy, 13)

Dr. Nutting<sup>3</sup>, will agree with this youngster:

The Liturgy isn't brought close enough to our own lives in the religion courses. In this matter not many people are very well informed. (Girl, 15)

The greater number of these fourteen- or fifteen-year olds prove their sound sense by begging to be held excused from mapping out a complete high school religion course. They have a few ideas, however, about their present year. Life and death struggle for first place among their suggestions.

I would definitely include the study of sanctifying grace in freshman year. (Girl, 15)

The freshmen I would teach the value of the spiritual life. (Girl, 15)

I would teach them more about sin, the ways they can be committed and conditions involving them. Sin is connected with us in our everyday life. We won't always have our teachers and priests near us to consult. (Girl, 14)

In the Freshmen year we need faith because at that time in our lives, we begin to come in contact with the world and need moral strength, which comes from faith. (Boy, 15)

Freshman year teach all about God and how good he is and what he can do if you obey his laws. Sophomore year teach all about sex and stuff boys have to know about. (Boy, 14)

The purpose of this plan is

To mould them into perfect Americans and god-fearing men-women. (Boy, 14)

One freshman has learned to seek the "true Christian spirit" at its "primary and indispensable source."

If classes would begin 15 or 20 min. later, we could get to Mass and possibly go to Holy Communion in the morning. (Girl, 15)

<sup>3</sup> Cf. Willis D. Nutting, "The Church's Proletariat," *Orate Fratres*, December 26, 1948, Vol. 23, No. 2, pp. 68-73.



Has their education prepared the freshmen for family life? They have answered on that point as only freshmen can.

I don't see how I can raise a family on Algebra and Latin. (Girl, 16)

So far I have had very little about family life. Right now I think it is unimportant. (Girl, 14)

The only things I have learned to start and raise a family is reading books and taking foods. Why can't we have more classes on how to take care of babies and things? (Girl, 16)

It help you to be a better Catholic and better citizens and a better person to live with. (Boy, 14)

#### SOPHOMORES

Those young people who are just rounding the half-way mark in their high school career not only have ideas but the courage and power to express them. Problems of doubt concerning God and the Church contrast sharply with the ready acceptance of the majority of freshmen.

Sometimes when I think of death I lose faith and cannot make myself really believe in God or my immortality. My parents do not have a Christian outlook. (Girl, 15)

My problem concerning God and the Church is keeping my faith. I never thought I could doubt. We are victims of the housing shortage. My brothers no longer live with us. We live in one room: My father, my mother and myself. (Girl, 15)

Our Lady at Fatima gave the solution to this problem thirty-two years ago:

What will become of the Church? Is communism really going to bust the Church wide open? If so, why don't we, with the help of the Church, do something about it? Surely there must be *something* we can do to counter-act the communist progress in America. (Boy, 15)

Pagan environment takes its toll with others.

The signs, filled with heavy sexual ads, are to me about the worst problem concerning Christ and His Church. They prompt unlawful desires in young people today through books, magazines, movies, etc. and make them seem almost right to indulge in. (Girl, 15)

The worst thing about God and the Church is a lack of practical faith. (Girl, 15)

There are innumerable complaints about the lack of social life in the parish. Although "the first society of the parish is the parish itself," in the opinion of sophomores, it should not be the last.

In our parish we have a Young People's Club but it seems that one of the rules is that you must be a high school graduate before entering it. This indicates that I won't be a young person until I am 18. (Girl, 15)

I live three miles away from my parish and if they would only have activities on Saturday and Sunday we wouldn't be hanging around the street. (Boy, 16)

My only problem with the church is that in our parish the priests interfere with activities such as CYO, scouts. If they left it to leaders and the boys and girls it would be better. (Boy, 15)

Relationship with fellowmen has many aspects and as many problems. There are the recalcitrant parents:

Parents are all for material things. (Girl, 15)

I find it very hard to convince my mother and father that race prejudice is wrong. (Girl, 16)

Why do parents and teachers hate to be contradicted if they are contradicted politely? (Boy, 15)

Teachers:

Sometimes I wonder if some nuns were ever young. (Girl, 15)

At the school I attend there is a movement which I suppose would be called a liturgical movement. I agree entirely with the ideas expressed on art, music, and the Mass in our school paper and in classes, but the good that this type of education does me seems to be entirely lost when there are many sweeping statements made such as that the girls should stop wearing slacks or jeans for any type of work even farm work.

The statement which usually follows this is, "It is impossible to be a lady unless you are dressed like a dignified lady."

This irks me especially since I live on a farm and I consider myself just as much a lady as any student who gets up to say that, when she has never worked hard enough to get a blister. I've often gotten up and expressed my ideas and the same coy, long fingernailed girls answered me. (Girl, 15)

Just grown-ups:

It seems to me as if grown-ups are always blaming the world's condition on the younger generation. Yet because of them two of the worst wars in history have been fought. Because

of their selfishness and greed they have found a weapon which could destroy the world. Because of their fickleness our nation has fallen prey to the Divorce Disease which eats at the very foundation of our country, the home. The younger generation has seen more of its ranks behind the bars, it is true. But who put them there? It was the mothers and fathers who didn't have enough sense to stay home. They had to run to night clubs and race tracks, bars and raw stage plays while their children roamed the streets because there was no home to go to. They continue, however, to blame it on the "younger generation." (Girl, 15)

And society in general:

The housing situation has brought much stress into our family circle. After our eviction a year ago, we were forced to live with my grandparents. They, not being used to children were constantly finding fault with us (children) and the way Mom and Dad were raising the family. The result of these arguments and disagreements (which became daily occurrences) forced us to go out as often as possible. We went out walking just so we wouldn't have to listen to my grandmother scolding. The whole family would go to sit in the *bowling alleys* because we couldn't keep visiting our friends all the time. We don't have the lovely home spirit we once had because we don't live in a home—merely a house. The nervous tension that surrounds us children (there are only 3 of us) is unbearable at times. Mom and Dad are doing their best but oh—if we all had true faith and trust it would be nothing. But we haven't and it's hard to find it when everything looks hopeless. (Girl, 15)

One wonders about homework and the fate of the student the morning after the bowling alley sojourns.

Companions are very serious problems:

The problem of sex should be explained. I've stood on a street corner with boys and girls and have found out that the mortality on the whole, is low. Dirty stories are told, usually and almost always about girls, dirty names are called and said. I think this is the biggest problem in the teen-age. What is allowable with girls on dates or parties etc., and what isn't? (Boy, 14)

I think that there should be more lectures on boy and girl companionship. (Girl, 15)

Among the sophomores, under the heading of nature, sex holds first place in interest with evolution a remote second.

I think all parents should explain the facts of life to their children before they ever reach biology class or else have a seventh or eighth grade teacher explain them. (Girl, 16)

I am 15 and still I have not been taught much about sex and other problems of the type. No one ever told me anything about it so I think it should be taught to some extent in the schools. (Boy, 15)

In the school I attend they have cut from the course of study Biology. This I think is a mistake and should be corrected. Because ignorance is widespread. (Boy, 15)

Impurity is the greatest offender of God. Beside the Mission at the parish church that has been the only religious explanation on impurity I have had. In school the Brother has never gone into detail and I think that it should be explained to the students of High School. (Boy, 16)

Rumblings of a certain notorious best seller can be heard:

If this problem concerning nature pertains to morals and passions I would like to know one thing. Our church says that Masturbation and other forms of impurity are sinfully, grievous, but what I can't understand is that some well known men have studied the human male for many years and they say he is only human in doing these acts and it is hard for him to control his passions. (Boy, 16)

Is the theory of evolution really acceptable? Our religion teachers tell us that we may believe but they don't. (Girl, 15)

No problems in science except evolution. Some scientists have some better points than the Church, and I really divide my beliefs among them both. (Girl, 15)

The need for an integrated curriculum is sensed by two boys.

In our biology classes our teacher would tell us "Now this would sound like a religion class." Well, I think this should be combined with religion. (Boy, 15)

Why don't we have it explained to us that nature has beauty and God is the cause of all discoveries and is due the credit. (Boy, 15)

There is one wholesome note in this section:

My greatest problem concerning nature is a biology final exam on Tuesday. (Girl, 15)

When problems concerning self are taken up the clamor for guidance is deafening.

My vocation! What shall I be? Why? When? I have to make the final decision, and I haven't enough courage. If

you in Washington could do something about this, a lot of young people headed by "yours truly" would be grateful. (Girl, 15)

I am at present very confused as to what I want to do in life and as far as I can see most of my class mates are in the same boat. For this reason I think we should receive some help. (Boy, 15)

I think my school should do more to help me choose what I want to be when I get older by means of aptitude tests or something of the like. (Boy, 16)

When you are choosing your career should you choose a career that contains the most money and be the most beneficial to you or should you choose careers more beneficial to others and that would give more honor to God than more money? (Girl, 15)

Here is a story:

For months here at school I've been learning what work is—that the object, much less the end, is not money. Tuesday school closes and next week I've got to "go to work." I want to write. Last summer I wrote for a community paper—Catholic. But they can't afford to pay 15 year old kids \$25 a week. So Mom and Dad take it out on writing. It's not a worthwhile thing. It doesn't pay. This year I have to earn my tuition and some other expense money. So it's got to be a job, instead of work. It's awfully hard learning one thing and doing another. (Girl, 15)

Some realize that the best possible preparation for tomorrow is a worthwhile today.

My problem is getting my sense of values straight. To be able to put important things where they belong—first, and not only putting them there but *wanting* to.

Is religion class helping these sophomores to cope with their problems? You decide.

Religion is rather shallow. I think they should go deeper in explaining some problems. (Girl, 15)

My religious course does not tell me enough of what would really help me. They just say not to kill or steal. I know that. (Boy, 16)

I can't look forward to tomorrow, for it is another today. And thus I don't feel that life is what it should be. In our religion class I have tried to find the answer, but I can't; the subjects are so far away. I believe that it is necessary



for us to have a study of God's will and how it fits into *my* life. Also, the study of the Mystical Body, for in order to feel or find unity with one's brother Christians, we must know by what ties we are bound. It seems to me I'm just an on-looker studying life and it's problems. (Girl, 15)

I would not change the courses but the manner of teaching them. The teacher presents bare facts and the students' minds are supposed to take everything in. No one gains very much. A good discussion with a capable chairman is a perfect way of making a class something to be remembered. (Girl, 16)

I would find out how religion is taught in the old world countries, since the people in the old country have such a strong faith. (Girl, 16)

I don't like reading my religion from a book and being tested on it. I know in my case I only memorize for tests and then forget the material. (Girl, 15)

Religion classes run like this: read, question, answer; read, question, answer. In this way religion class becomes the most boring instead of the most absorbing of classes. (Girl, 15)

This year's religion classes aren't helping me to much. In the first place instead of going through the question going through its faults and defects, the teachers only go for brute memory. Thus it makes it only right that boys are losing interest. (Boy, 14)

In our Religion Class this year all we do is read from the book. (Girl, 15)

I think our religion courses are fine and they contain fine material. Yet there is no application or plan of any kind for carrying it out. (Girl, 15)

I think our religion classes have failed for me because we are always told "you can't." The only reason given is that it is because "you would be doing wrong." This is not enough for me when I can't see the wrong in some cases. (Girl, 15)

Classes seem so dull. (Girl, 15)

In planning a four-year religion course, sophomores say that freshmen should discuss vocations. Again, sex instruction is asked for.

Include something on vocations starting with freshman year. A girl would have more time to think. (Girl, 15)

Teach facts of life (besides the other course.) (Boy, 15)

Teach life. Explain thoroughly about sex and insert a love of Mary. (Boy, 14)

I think our religion book "Our Quest for Happiness" has an excellent plan worked out for the four years. But I think

that they should take sin and define all the Conditions in the Freshmen for it is in that year that you want to know "Have or have I not sinned?" (Girl, 14)

Liturgy is recommended.

Freshman religion: exhaustive study of the Mass. If in my freshman year I knew what I know now about the Mass. I feel I would have partaken in many more. (Girl, 15)

In freshman year the Church Cycle should be taught in detail. After the freshman year the feasts of the Church should mean much more to you. (Girl, 15)

Dates should be handled this year.

Freshman course: a little about dates, truly Christian ones, such as behavior what to do, etc.

Regarding themselves, tenth-graders say:

In sophomore year boys and girls go slightly astray and have to be led back. (Girl, 15)

Sophomores should be given the right slants on the sixth Commandment. Why? Not only because I am troubled by some problems but also some of my best friends, therefore it shows that many boys are not given the right slants on these subjects in school. (Boy, 16)

In Second year: I would explain about girls what is forbidden and what is not forbidden. (Boy, 15)

One girl recommends a four-year course in terse terms and gives her reason.

Freshman: God is love. Sophomore: Doctrine of Trinity. Junior: Doctrine of Incarnation. Senior: "Love one another. . ." It is needed today to conquer slick soap ads and blaring juke boxes. (Girl, 15)

Sophomore boys feel that serious problems can be handled in religion class.

They can be solved in class if more is discussed by the teacher. This way a boy or girl learns what he wants, otherwise he might never know because he is too shy to go to someone. (Boy, 15)

In religion class we should have a question box in which we place our questions, so no one will know who wrote them and have them answered in class. (Girl, 15)

When they seek private counsel, sophomores apparently turn to their confessors, their mothers or their teachers, depending

on the nature of the problem. However, there are some who have not made any such contact.

There is really not a single with whom I could discuss my more serious problems. (Girl, 15)

Once I presented a problem to a nun which I thought serious. She just laughed and said it was natural. I went home that night very hurt. Girls our age need much advice. (Girl, 15)

One boy feels that his needs are ideally provided for.

I would go to our student counselor. Because we may talk to him and receive good advice without the knowledge of any other person. (Boy, 13)

Not actually declaring, like the freshmen, that they cannot raise their families on a slice of the Third Oration against Catiline or a basket of simultaneous linear equations, many of the sophomores, however, feel inadequately prepared for the "great sacrament." One young lady has put her finger on the heart of the matter.

Family life is taken for granted and therefore never discussed. (Girl, 15)

My religion class has not helped me in preparing for family life at all. That is what a girl needs most. When she starts her family she wants to know the right thing to do. For she is a model of her children, the center of the home. Teach her to be a real Christian mother. (Girl, 15)

I have never been taught to do much with my hands. If I had to go out now and work I couldn't. I haven't been taught about family life and such matters. (Boy, 15)

It hasn't taught us enough about life and how to live it clean and decently. (Boy, 14)

My religion course has not taught me how to live the liturgy or how to base the lives of my children about Christ and the Mass. I feel if I want full Christian living in my family I'll have to teach myself. (Girl, 15)

I feel that my education has failed to prepare me for family life problems in the light of religion. (Girl, 16)

In class we talk more about religious life than family life. I don't think that this is right. More of us are more apt to get married than to go into the religious state. (Girl, 16)

On the other hand, some feel that basically they have what it takes to establish a home and rear a family.

My education has prepared me for family life because it has taught me the right sense of values. (Girl, 15)

It has helped because it has showed us the fundamentals of cooperation and learning to give as well as receive but I think it should teach a little more on this and other questions. (Boy, 16)

My education has helped me to realize that a home should be founded on loving sacrifice. (Girl, 15)

Again, its not the religion bok that helped it was the teacher and her added stories, discussions and little film shorts that made you feel that you were the one who must make and keep the others of the family happy. (Girl, 14)

The foregoing sketch, based on a wide and varied sampling, makes no pretense to do more than indicate some of the pressing educational problems of our freshmen and sophomores as they see them. It can be readily appreciated that the greatest difficulty involved in preparing these articles has been one of prudent selection of representative material to insure an honest picture. Again the question presents itself: Are we meeting their needs? Doubtless the answer has been forming in your mind as you read. Shall we wait to hear from the juniors and seniors in a subsequent report before adding up results and valuating the score?

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If disaster strikes a school library, the Junior Red Cross will come to the rescue. Recently an appropriation was made from its national children's fund for assistance in replacing school libraries which may be damaged through fire, flood, tornado, or explosion.

# Textbook Improvement and International Understanding

By BRO. MICHAEL MOAKLER, S.M.

THE scene is a Frankfort *Gymnasium*. The year is 1938. A thoroughly Nazi professor is presenting to his history class the Third Reich version of World War I and its issues. On the same day of the same year in a small Ohio town, a teacher is delivering a diatribe on the Treaty of Versailles, a harangue gleaned from a biased textbook and presented to young minds which must be influenced and eventually biased. These scenes, multiplied a thousandfold, are contributing to the international rancour that afflicts the world.

The United Nations Educational Scientific and Cultural Organization (UNESCO), meeting in Paris in 1946, placed second on its list of projects the development of "Plans for a comprehensive revision of textbooks and teaching materials in the interest of international truthfulness, international understanding, and international peace."

The United States National Commission for UNESCO secured the services of Professor I. James Quillen of Stanford University to study the activities in this field. In January of 1948 he published his masterful study in a seventy-eight page pamphlet: *Textbook Improvement and International Understanding* (American Council on Education).

He cites the efforts of international organizations, notably that of the Norden Association of Scandinavia which UNESCO credits as "the outstanding example to date of regional collaboration on textbook revision." The League of Nations' International Committee on Intellectual Cooperation in 1933 proposed the editing of textbooks for use in two or more countries. Although eleven small nations agreed to the proposals, the larger nations feared infringement of liberty of action. World War II halted the cultural advance, but the experiences of international agencies undoubtedly laid the foundation for further progress by UNESCO.

Quillen briefly outlines textbook revision in the United States from 1797 to the present day, showing the great stress which



the nation laid on British-American relations. The bear-baiting policy toward England was considerably curtailed by textbook revision following World War I. The movement brought on a violent counter-attack from many individuals and organized groups in the United States, charging the revision with a servile, conciliatory attitude toward Great Britain and with a plot to belittle American heroes and American patriotism. Though the struggle resulted in changes and revisions in textbooks and policies, the efforts of historians and educators to make American history textbooks more objective and accurate have further proved the need of gaining support from an informed public opinion.

Quillen presents a sound analysis of the treatment of war and peace, other nations, civic attitudes, and inter-American and intergroup relations in textual and other teaching material. He summarizes the pattern of sponsorship developed by the American Council on Education. "This involves: (1) the selection of a project; (2) the securing of a grant of necessary funds; (3) the appointment of a committee of leaders in the area to supervise the project; (4) the selection of a director and a staff; and (5) the utilization of a large number of expert consultants."

Recognizing the variety of methods in textbook analysis, Quillen has succeeded in tracing a definite pattern. "This pattern involves: (1) the selection of the most frequently used textbooks and other teaching materials as well as courses of study; (2) the identification of important topics and accurate and desirable content; (3) the analysis of the textbooks and other materials in terms of these topics, noting quantity of content, accuracy, objectivity, balance, tone, and adequacy; (4) the presentation of the findings in expository form, using tables to present quantitative data and quotations to illustrate the nature and quality of the content; and (5) listing the conclusions of the study and making recommendations for the improvement of textbooks and other teaching materials in the area studied."

Quillen does not purport to evaluate the efforts to improve textbooks in the United States. He points out the general agreement that the treatment of other nations and international

relations has improved, stressing that much more still needs to be done. He cites the willingness of textbook authors and publishers to cooperate in the improvement of teaching materials.

In pointing out the weaknesses of the textbook-improvement efforts in the United States, Quillen reports: "(1) Not enough attention has been given to building public support; (2) previous research has often been neglected or inadequately used; (3) there has been a general lack of coordination until recent years when the American Council on Education has been active in this area; (4) there are some important gaps in the studies that have been made; and (5) there has been insufficient attention to securing a wide distribution of the reports and implementing the results of textbook-analysis projects in such areas as teacher education, curriculum revision, textbook selection, the writing and publishing of textbooks, and adult education."

In a series of three appendices Quillen recommends positive action to overcome these weaknesses: Appendix A, RECOMMENDATIONS FOR ACTION IN THE UNITED STATES; Appendix B, RECOMMENDATIONS FOR ACTION BY UNESCO; Appendix C, A MODEL PLAN FOR TEXTBOOK-ANALYSIS PROJECTS. In the third appendix Quillen lists his criteria for textbook analysis in a set of sound, guiding principles. He concludes his study with a comprehensive bibliography of books and pamphlets covering the field of international understanding during the past thirty years.

Among the many wholesome benefits of this study there yet lurks the usual secularistic treatment of religion as a mere individual force influencing the lives of men and nations. Professor Quillen must be given full credit for presenting the question at all, but it can hardly be condoned that his sole reference to the issue is a quotation from Howard E. Wilson's *Intergroup Relations in Teaching Materials*: "Too little appears in texts or courses of study on the exact nature of religious groups. . . or on the common concern of church groups with ethical and humanitarian developments."

# The Catholic University Research Abstracts\*

1906

Catholic Education in the United States—its Fundamental Principles with an Account of its Development during the Colonial Period by Rev. James A. Burns.

1911

The Education of the Laity in the Middle Ages by Rev. Patrick J. McCormick.

1914

Some Motives in Pagan Education Compared with the Christian Ideal by Sister Mary Katharine McCarthy, O.S.B.

1915

The Pedagogical Value of the Virtue of Faith as Developed in the Religious Novitiate by Brother Chrysostom Conlan.

1916

The Education of Women during the Renaissance by Mary Agnes Cannon.

1917

The Pedagogical Value of Willingness by Sister M. Ruth Devlin, O.P.

1918

Origin of the Teaching Brotherhoods by Brother John Schuetz, S.M.

Vocational Preparation of Youth in Catholic Schools by Sister Mary Jeanette Roesch, O.S.B.

1919

The Curriculum of the Catholic Elementary School by Rev. George Johnson.

1920

Limitation of Educational Theory of John Locke by Sister Mary Louise Cuff, S.S.J.

1921

Pedagogical Study of the Transitions from Infancy to Childhood and from Childhood to Youth by Sister M. Alma Kitts, O.P.

1922

The Federal Government and Education: An Examination of the Federalization Movement in the Light of the Educational

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\*This partial list of titles of doctoral dissertations represents published research studies conducted under the direction of the Department of Education of the Catholic University of America. Copies of the dissertations are on deposit at the John K. Mullen Memorial Library. Withdrawal privileges in accordance with prescribed regulations.

Demands of a Democracy by Robert H. Mahoney.

Education in Nova Scotia before 1811 by Patrick Wilfred Thibreau.

The Junior High School in the Catholic Educational System by Rev. Joseph Earl Hamill.

The Rural Problem and the Catholic School by Rev. Leo Keaveny.

1923

Catholic Schools in Western Canada: Their Legal Status by Rev. Donald Alexander MacLean.

A Study of the Moral Development of Children by Marie Cecilia McGrath.

1924

The Catholic College: Foundations and Development in the United States (1677-1850) by Rev. Francis Patrick Cassidy.

The Canonesses and Education in the Early Middle Ages by Sister M. Pia Heinrich.

The Development of the University Department of Education in Six States of the Middle West by Rev. Leigh Hubbell.

The Educational Psychology of Juan Luis Vivies by Rev. Walter Aloysius Daly.

The Principle of Apperception in the Teaching of Christ by Sister Mary Louis Hummell, S.N.D.

1925

Congregation of the Sisters of Charity of the Incarnate Word of San Antonio, Texas by Sister Mary Helena Fink.

1926

Don Bosco as an Educator by Carola Kopf-Seitz.

Educational Supervision in our Catholic Schools by Sister M. Callixta Blom.

The History of the Modern Subjects in the Secondary School Curriculum by Rev. John R. Rooney.

Measurements in the Fundamentals of Arithmetic by Thomas George Foran.

The Preparation of the Religious Teacher, A Foundation Study by Sister M. Antonia Durkin.

1927

Cardinal Dominici as an Educator by Rev. Arthur Basil Cote, O.P.

Education in Poland by Francis Joseph Drobka.

Education of the Will by Leo Frank Kuntz.

The Popes and the Revival of Learning by Rev. John Linus Paschang.

The Seminary Movement in the United States: Projects, Foundations and Early Development (1784-1833) by Rev. Lloyd Paul McDonald.

Technique in Catholic Curriculum Construction by Rev. James Thomas Cronin.

The Week-Day Religious School by Rev. John Philip Archdeacon, O.P.

## 1928

The Adjustment of Teacher-Training to Modern Educational Needs by Rev. Sylvester Schmitz, O.S.B.

The Central Catholic High School by Rev. Carl Joseph Ryan.

The Effects of Summer Vacation on the Retention of the Elementary School Subjects by Sister M. Irmina Saelinger, O.S.B.

A Study of the Influence of Physical Defects upon Intelligence and Achievement by Rev. Edward Joseph Westenberger.

## 1929

An Activity Analysis of the Four Cardinal Virtues based on the *Secunda Secundae* of St. Thomas Aquinas by Rev. Cyprian Mensing.

The Limitation of the Educational Theory of John Dewey by Rev. James O'Hara.

A Statistical Analysis of Visual Perception in Reading and Spelling by Sister Mary of the Visitation Riley.

## 1930

Catholic Secondary Education in the Province of San Antonio by Sister Mary Clarence Friesenhahn.

The Catholic High School Curriculum—Its Development and Present Status by Brother Francis de Sales O'Neill, F.S.C.

An Empirical Study of Children's Interests in Spiritual Reading by Sister M. Eugenia Kealy.

Religious Instruction in the Catholic High School—Its Content and Method from the Viewpoint of the Pupil by Sister M. Antonina Quinn.

Training in Chastity—A Problem for Catholic Character Education by Rev. Felix M. Kirsch, O.M.Cap.

## 1931

An Analytical Study of Mathematical Abilities by Rev. George Joseph Cairns.

Catholic Higher Education for Men in the United States (1850-1866) by Rev. Sebastian Anthony Erbacher, O.F.M.

Child Accounting in Catholic Elementary Schools by Rev. Martin Leo McNicholas.

Permanence of Improvement and the Distribution of Learning in Addition and Subtraction by Sister M. Immaculata Kramer, O.S.B.

Secularism in American Education: Its History by Joseph Burton Confrey.



## College and Secondary School Notes

### **Father Flynn Is New President of National College Group; Public School Secularism Scored**

The Very Rev. Vincent J. Flynn, president of the College of St. Thomas, St. Paul, has been elected president of the Association of American Colleges at the 35th annual meeting of the group in New York.

A large-scale program of college scholarships under a plan in which the Federal Government would supply the money directly to the student, who would be able to choose a public, private or denominational college, was advocated before the educators by Byron Hollinshead, president of Coe College, Cedar Rapids, Ia. He urged that 500,000 of these scholarships, worth from \$500 to \$1,000, be made available yearly. He also recommended, however, that direct federal aid to colleges go to public institutions only.

Dr. Keneth I. Brown, Father Flynn's predecessor as president of the association, declared that American educators "have been bitterly blind to the place which religion should have in education, entirely apart from things ecclesiastical and denominational." Doctor Brown is president of Denison University, an Ohio Baptist institution.

"Our public enemy Number One," he said, "is our secularized nationalism, or if you will, our nationalistic secularism; the combination for evil of blind secularism and narrow nationalism."

Doctor Brown stated his belief that one cannot study our educational system and our educational product "without coming to the conclusion that the much vaunted American public school system contributed to the strengthening and maintaining of our American philosophy of secularism."

He continued: "I do not believe that it can be said in equal truth that our public schools have bred narrow nationalists. Much of the impetus for international thinking and planning has come from our schools and our colleges; and the pressures for insular chauvinism have come from self-seeking groups of adults."

"But our public schools and colleges have shared in large measure in the secular thinking and the hedonistic living of our day," the university president declared. "The public schools have pretended not to know that there was such a thing in life as religion."

"Where they were forced to acknowledge that it existed and was, or at least, had been, a powerful force in the formation of nations and men," he pointed out, "they argued for a neutrality which 'Heard Nothing, Saw Nothing, Knew Nothing.' This mind-set of dangerous neutrality they engendered in school-generation after school-generation; it was easy for the teachers so trained to fashion youthful minds in their own likeness."

Doctor Brown admitted that he had no answer to the question of what should be taught about religion. He said that the answer must come from "the body of our American educators and teachers, born of a genuine distress that we have omitted religion in our curriculum, and strengthened by a determination, with full regard for our country's law, to make good that glaring defect."

He also acknowledged that the "most serious and baffling obstacle" to the proposal to return religion to a place in the public schools was that of finding teachers prepared to take over the job. He said that today's teachers, themselves the product of the secularized public school, may not be alert to the need for a presentation of religion, and, even where they are aware of it, may not feel equipped by their training to do the work.

Father Flynn, the new A.A.C. president, has been president of the College of St. Thomas since 1944. He is also president of the State Council of Minnesota Colleges, national chaplain of the National Federation of Catholic College Students, and a member of the advisory board of the National Student Association.

### **Two Catholic Colleges Deny Color Bar in Answer To Charge in Washington Segregation Study**

Presidents of two Washington Catholic women's colleges have challenged a recent report which declared that "white" colleges in the national capital, with the single exception of the

Catholic University of America, discriminate against Negro applicants.

In a letter to Dr. George Shuster, chairman of the nation-wide committee which sponsored the report, Sister Mary Frederick of Dunbarton College of the Holy Cross wrote: "For the past two years at least we have been leaders in accepting students of all races. . . . As a matter of fact, we should have received them before that if, in the short history of the college, we had ever before had an application."

Sister Catherine Dorothea of Trinity College, in a public statement, declared that her institution "excludes no race or creed." She said that there are colored students currently enrolled at Trinity.

Dunbarton and Trinity were not mentioned in any way in the report, which was issued by the National Committee on Segregation in the Nation's Capital in mid-December. The report referred specifically only to George Washington, Georgetown, American and Catholic universities.

### **Marquette Medical School Announces New Chair and County Group Affiliation**

Through an anonymous benefactor, Marquette University, Milwaukee has established the first fulltime clinical professorship in its school of medicine, the chair of ophthalmology or treatment of eye diseases.

The Very Rev. Edward J. O'Donnell, S.J., president of Marquette, announced that Dr. F. Herbert Haessler, veteran Milwaukee oculist, is retiring from private practice to accept the fulltime professorship. He will manage the eye clinic and dispensary in the medical school, teach medical students and eventually develop a training program for young men who are interested in becoming eye specialists.

It was specified by the benefactor that the chair be established as a memorial to the late Dr. John L. Yates, Milwaukee surgeon and Marquette faculty member, and his sister, the late Mrs. Carol M. Allis.

Affiliation of the Marquette University School of Medicine with the Milwaukee county institutions has been followed by the appointment of Dr. Edward A. Bachhuber, a Harvard grad-

uate, as assistant dean of the medical school. Dr. Bachhuber will head the medical education and research program at the county institutions, which include a general hospital, the dispensary-emergency hospital, the hospital for mental diseases and a sanatorium.

### **Fordham U. Debt Free, Has \$513,000 Surplus, Father Gannon Discloses**

Fordham University has liquidated its \$500,000 debt, increased its endowment by a like amount, put \$1,000,000 into new buildings and reconstruction and now shows an operating surplus of \$513,000, according to a six-and-a-half year report issued by the Very Rev. Robert I. Gannon, S.J., who retired as president February 2.

The university's last report was for the year 1941. Father Gannon said the report was being prepared when news of his new assignment as head of the Jesuit Retreat House at Manresa, Staten Island, was received. The Rev. Laurence J. McGinley, S.J., who will succeed him, urged him to complete the report.

The present student body is 13,200, compared with 7,010 in 1941, placing Fordham sixth in the 112 institutions of higher learning in New York State.

Research projects during the period of the report have included studies in archeology, biology, chemistry, psychology and physics. In the latter field, Dr. Victor F. Hess, discoverer of the cosmic ray and Nobel Prize winner, has completed a number of projects in radio-activity, notably some new determinations on the radioactivity of granite.

Last year the Fordham-Boston College expedition to Lebanon, headed by the Rev. J. Franklin Ewing, S.J. of the Fordham faculty, brought back a 60,000 year old skeleton, believed to indicate the transition stage between the Neanderthal Man and the Homo Sapiens.

In reviewing the events of the University's charter centenary in 1946, Father Gannon paid tribute to President Harry S. Truman, who received an honorary degree on the Fordham campus. "The President's simplicity, sincerity and good humor," he said, "won him 6,000 friends in one hour, and should have prepared us better than it did for future developments."

Athletics come in for passing mention in the president's report. "We believe at Fordham that athletics have only one justifiable purpose in an educational institution, and that purpose is education. . . . The future of athletics in the United States is a matter of concern, but there is a definite effort being made to save the spirit of college sport. . . . We have agreed to a rigid constitution drawn up by the National Collegiate Athletic Association. It is designed to curb commercialism.

### **Teachers Attend 'Workshop' on Catholic Philosophy**

A workshop on "Supernatural Orientation," sponsored by Loyola University of the South, has begun with nearly 100 religious and lay teachers in Catholic schools of New Orleans in attendance. The course this year is limited to teachers of first and second grades and an enrollment of 100.

Arrangements were made by Rev. Henry C. Bezou, archdiocesan superintendent of schools, as part of the in-service training of teachers in the schools of the archdiocese. Those meeting the usual requirements can earn two semester hours of college credits for 14 weekly sessions.

The Rev. Joseph W. Buckley, S.M., of Notre Dame Seminary, who conducts the course said: "The purpose of the workshop is to help our teachers to meet the challenge of Catholic education. This is to be a workshop in the Catholic philosophy of life. Its purpose is to make teachers more keenly aware of the importance in life of motivation and to guide them in proposing motives and patterns of life to their pupils."

### **Nursing School Marks Its Golden Anniversary**

The Fanny Allen School of Nursing, Winooski Park, Vt., which this year is marking its golden anniversary, was founded in 1899 and still operates on land which originally belonged to Ethan Allen, famous Revolutionary War hero. It is the oldest Catholic nursing school in the State. The hospital is named for Ethan Allen's daughter.

The school's graduates are working all over the globe, according to Sister Bisson, director. The Fanny Allen Hospital was started in 1894 with the backing of the Most Rev. Stephen Michaud, second Bishop of Burlington. Faced with the necessity of providing more trained nurses for the many residents



of the area who wanted to be served by the Religious Hospitalers of St. Joseph, the hospital set up a nursing school which attracted a half dozen girls to its first class. Since that time, at least one class has been graduated each year.

### **Immaculate Heart College Enriches Adult Educational Offerings**

In addition to the regular adult educational program carrying college credit, Immaculate Heart College (Los Angeles) has enriched its cultural series in offering non-credit courses as part of its public service program. The Critic's Forum which reviews best-sellers in the light of Christian principles is held once a month. A series of six lectures on the "Philosophy of St. Thomas" is offered each semester. Twice a year another series of lectures on Christian Art illustrated with slides is open to the public. During the coming semester the second annual Family Life Conference will be conducted. This conference which consists of ten bi-weekly lectures by specialists in different fields will consider the encyclicals and their application to Christian family living.

### **Workshop on Student Government to be Held at Immaculate Heart College**

Immaculate Heart College (Los Angeles) will offer a workshop on student government from August 22 to 27 this summer. This workshop is open to college administrators and faculty members. Student leaders from several Catholic colleges have been invited to participate in the discussions and demonstrations. "How Catholic are our Catholic College Leaders?" will be the basic theme underlying the problems to be considered during the conference. Student assemblies, the budgeting of student body money, student organizations and their powers, as well as the techniques of leading groups will be incorporated into deliberations of this summer workshop.

### **College Marks Golden Jubilee**

Celebration of the golden jubilee year of the College of St. Elizabeth Convent Station, N.J., was inaugurated with a Solemn Pontifical Mass, offered by Bishop Thomas A. Boland, of Pater-

son. Archbishop Thomas J. Walsh of Newark was present in the sanctuary. Other officers of the Mass were Msgr. James F. Kelley, president of Seton Hall College, deacon, and the Rev. Vincent Hart, S.J., president of St. Peter's College, Jersey City, subdeacon.

At a luncheon following the Mass, Justice Michael F. Walsh of the New York Supreme Court; Mrs. Langley Claxton of Paterson; Sister Joanne Marie, dean of the college; Archbishop Walsh, and Mrs. Eugene Sullivan of Bayside, Long Island, were among the speakers.

### **Myron Taylor Gift to University Will Aid 1,500 Catholic Students**

A new \$1,500,000 religious center to be constructed on the Cornell University campus, Ithaca, N.Y. as a gift of Myron C. Taylor, President Truman's personal representative to the Vatican, will serve more than 1,500 Catholic students, according to the Rev. Donald M. Cleary, the university's Catholic chaplain.

Mr. Taylor's gift will be a World War II Memorial to be named for his wife, Anabel Taylor, and will contain a chapel, auditorium, conference rooms and small meeting rooms as well as offices for the 12 cooperating church groups which conduct the activities of the Cornell United Religious Work program. The chapel will be dedicated to Cornell men who died in World War II.

### **Other Items of Interest**

Msgr. Edward B. Jordan has been reappointed for a term of five years as vice-rector of the Catholic University of America, it has been announced by Msgr. Patrick J. McCormick, rector. The reappointment was confirmed by His Holiness Pope Pius XII and approved by the university board of trustees, the announcement stated. Monsignor Jordan has been associated with the university in teaching and administrative capacities since 1921.

## Elementary School Notes

### Survey Reveals Trends in Departmentalized Teaching

Data on departmentalized teaching in 532 elementary schools located in forty-six states and the District of Columbia, recently reported in the *Journal of Educational Research*, revealed some degree of departmentalization in 66% of the schools.

The grade level at which departmentalized teaching is begun ranges from Kindergarten to Grade Eight. In the schools in which such teaching prevails, it is begun at some point in the Primary Grades in 55% of the schools. If one-teacher and two-teacher are exempt from consideration, size of school appears to be unrelated to the grade level at which departmentalization is begun or to the proportion of schools following this plan of teaching.

Subjects taught in the departmentalized plan include the entire offering in the elementary school. Of a total of thirty-eight different subjects and activities, music, art, physical education, arithmetic, science, social studies and handwriting are named most frequently. The common practice was to restrict departmentalized teaching to three subjects or less in the Primary Grades, to four subjects or less in the Fourth Grade, and to five subjects or less in Grades Five, Six, Seven, and Eight.

### Boston Adopts Single-Session School Day

The Boston School Committee has approved a single-session school day for the system's 53,529 elementary school pupils. Following this decision which culminated weeks of controversy, Boston became the first city in the United States with a population exceeding 200,000 persons to institute the single-session plan for all grades. According to the new plan, the school days commences at 9:00 a.m., and ends at 2:00 p.m., with one-half hour for box lunches.

This change represents an example of the majority over ruling expert opinion; committees of educators and physicians had condemned the proposal while parents voted nearly five-to-one in favor of it. The system is to be experimental until the end of the present scholastic year when parents and teachers will

again be polled to determine their reactions to the change. During the current year, the curriculum of the schools has been reorganized with the view of alternating difficult and relaxing subjects so as to minimize pupil fatigue during the five-hour school day.

### **Experiment Favors Kindergarten Arithmetic Readiness Program**

Kindergarten children can profit from a rich and meaningful arithmetic readiness program according to a study made by R. H. Koenker, and reported in the November issue of the *Journal of Educational Research*. In an attempt to discover the value, if any, of a rich arithmetic readiness program at the Kindergarten level, Koenker conducted an experiment in two elementary schools.

In the fall of the year, an intelligence test and an individual arithmetic readiness test were administered to the children. During the school year, the experimental group received the regular program plus a rich arithmetic readiness program. In the spring, the children were retested in arithmetic readiness, and twenty-seven children from the experimental group were matched with twenty-seven children from the control group. Statistical analysis of the scores revealed that the children in the experimental group gained significantly more in arithmetic than the children in the control group. Children in the former group also expressed great interest and enthusiasm in the program.

### **Legislature Gets Bill to Battle Evil Comics**

A bill to control objectionable comics by requiring application for a state permit before publication of each issue, and a notice of refusal on the title page after publication, has been proposed by the State Legislature of Albany, New York. The legislation followed action by civic authorities in Rochester and Westchester Counties.

In Baltimore, Maryland, the Mayor has asked that a statute be either found or drawn up to control the sale of objectionable literature. An ordinance in Dubuque, Iowa, permits citizens to call police attention to crime comics and indecent maga-

zines. Los Angeles County, California, passed an ordinance prohibiting sale of comic books which deal with murder, burglary, kidnapping, arson, or assault with a deadly weapon.

Providence, Rhode Island, will solicit voluntary cooperation from publishers and distributors to control the comic book problem. In Wisconsin, Milwaukee County has asked its municipalities to request an ordinance for censorship of comics and other news-stand items after the County District Attorney declared objectionable literature was contributing to juvenile delinquency.

Upwards of fifty cities have already taken action of one kind or another to ban the sale of objectionable comic books.

### Comic Book Publisher Caters to Morons

In answer to persistent demands from various civic groups to purge comic book production, the publishers of these books have established the Association of Comics Magazine Publishers. This organization proposes to do a job of self-policing under a code adopted by its members.

As yet the code is essentially negative in nature, and includes such statements as: (1) Crime should not be presented in such a way as to throw sympathy against law and justice; (2) Sexy, wanton comics should not be published, and (3) No scenes of sadistic torture should be shown.

However, less than thirteen of the thirty-five publishers of comics books have agreed to abide by the above code. The attitude of one firm was expressed by a spokesman who recently "distinguished himself by telling *Time Magazine* that there are more morons than people in the United States, and his outfit intended catering to their trade."

### N.E.A. Survey Accentuates School Housing Problems

School housing needs in city schools are reported by the N.E.A. Research Division in its December *Bulletin*. After a survey of 1,600 schools in communities of more than 2,500 people, the Research Division concludes that the shortage of buildings in city-school systems is serious and widespread. It points to these findings: (1) one-fifth of the buildings in use are fifty or more years old—2% are ninety years old; (2) one city in ten



has pupils attending half-day sessions only; (3) portable or temporary structures are used in 15% of the cities, rented buildings in 9%; (4) at least one building in 24% of the cities has been officially condemned but is being used under special permit.

All buildings now under construction in all of the cities reporting would accommodate only the number of pupils that are attending school on half-day shifts, the Division estimates.

### **Educators Frown on Corporal Punishment**

Methods of achieving discipline without resorting to corporal punishment are discussed in a letter recently distributed to school supervisors in New York by the State Department of Education. Evidently the question of school spankings is not extinct since state authorities report a continuous flow of inquiries as to whether or not spankings are legal. But while a sixty-five-year-old law permits "New York teachers to use 'force,'" the Education Department advises against it. "Corporal punishment," the letter states, "is the expression of an unchanging, authoritarian system, peculiarly distasteful to our modern and democratic approach to education."

### **Bill Calls for Daily Expression of Faith in God**

A bill which would require all Wisconsin public school children to recite the word, "In God we trust; praise be to God," at the close of each school day was introduced in the State Legislature by Assemblyman Robert Lynch of Green Bay.

Mr. Lynch also proposed that each classroom display the motto in a conspicuous place. He recommended that the words be printed in letters "at least six inches high." "Let's make our children eager and proud to say the word 'God' without feeling ashamed," Lynch said in explaining the bill.

### **Television Offers Unusual Possibilities to Educators**

Television experts predict the year 1949 as one in which the rapid advances made in this field will be strikingly manifested. The number of firms manufacturing TV equipment has increased from five to sixty-five in the past two years, while the total of TV Stations as of November last, numbered forty-two.

N.B.C. will soon televise the first educational series designed for children of elementary school age. Called "Stop, Look and Learn," it will present lessons in history, geography, science, literature and music, with stress on the entertainment aspects of each. Also of interest to schoolmen is the Cincinnati Film Council's sponsorship of a series of television discussion programs entitled "The Parents' Hour," to be based on child development films.

### **Pioneer Surveys European Reaction to Visual Aids**

European Catholics are as alert to the great possibilities of visual education as the American, according to Rev. Louis A. Gales of St. Paul, Director of the Catechetical Guild, who in the course of a six-week tour abroad recently surveyed the field in which he is a pioneer.

Father Gales made a study of the use of slides and film strips by Catholic societies and commercial organizations operating in the Catholic European educational field, and has made provision for their importation. As a result, he expects that the Catechetical Guild will soon boast a complete library of such works here and abroad. Qualified experts in this field are working in Paris, Vienna, and Milan, to supply materials for international demand.

### **Squabble on Content of Austria's Schoolbooks Affects Children of the Nation**

Tens of thousands of Austrian school children are still without adequate history and geography textbooks because of a continuing dispute by the Allied authorities and Austrian educational officials states *Austrian Information*, a news bulletin issued by the Austrian Consulate General in New York.

The Russians, for instance, insist that any such textbook should picture the Hapsburgs who ruled Austria until 1918, as having collaborated with the Romanoffs, Russian rulers until 1917, in acts of suppression against the peoples of Europe.

French educational authorities in Vienna, on the other hand, insist that any Austrian textbook should lay great stress on the exploits and pageantry of Napoleon Bonaparte, but equally in-

sist that no mention be made of the suppression of the peoples of Europe by the Napoleonic allies.

The same difficulties and prejudices have arisen with regard to geography textbooks. The Soviets demand that the Oder-Neisse frontier of Eastern Germany be presented as the permanent border. This division does not square with the Anglo-American view of the situation. Furthermore, the Western Allies think the time is not propitious to delineate any European frontiers as permanent until after both a German and an Austrian settlement has been reached.

#### — NEWSBITS —

Filming of the "Freedom Train" and its documents was begun soon after the train's tour ended on January 22nd, recently announced the American Heritage Foundation which sponsored this project. While details have not been disclosed, the film probably will be a narrative, showing the train, its crowds of visitors, the documents and scenes depicting their composition and signing, a spokesman said.

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An Albany, New York, corporation has announced plans to construct a small children's theater in the city to show juvenile films having the combined approval of Protestant, Catholic and Jewish religious organizations. The new firm, known as the Juvenile Theater of America, Inc., is composed of men who have had local experience in showing children's movies at church functions.

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There are more than 200,000 16mm. movie projectors in use in the United States says J. H. McNabb, president of the Bell and Howell Company, Chicago. Of these, about 30,000 are in schools, 13,000 in churches, and the remainder in homes, clubs, and industries. The camera industry, states McNabb, now has capacity to produce 16mm. projectors at the rate of more than 100,000 a year.

## News from the Field

### **Parochial Schools, Along with Public Institutions, Deserve Federal Help, N.C.W.C. Unit Says**

With the question of Federal aid to education again occupying the attention of Congress, the Department of Education of the National Catholic Welfare Conference has reiterated its position that the parochial schools, as well as the public schools, are eligible claimants for help from the national government.

In a statement released the N.C.W.C. department declared that "at the very minimum" federal aid to non-public school children should extend to such school services as transportation, and health and welfare services.

The statement was prepared prior to the introduction of any specific aid proposal in the 81st Congress. According to the position outlined in the statement, however, the Thomas bill, which leaves the question of aid to non-public school children up to the individual States and thus effectively bars such aid, would be unacceptable. Another Senate proposal, the McMahon-Johnson bill, would satisfy the department's requirements.

The text of the statement follows:

Approximately two and a half million pupils are enrolled in 10,088 Catholic elementary and secondary schools in the U.S. Each year Catholics contribute approximately \$200,000,000 to finance the current expenses of this large school system. If the cost of maintaining these schools were shifted to tax payers, the nation's tax bill for education would be increased by over \$400,000,000. The replacement value of Catholic school property is in excess of \$1,000,000,000.

The graduates of these schools are full-fledged American citizens, qualified to vote, eligible for public office, subject to military service. They represent a cross-section of American life, bright and dull, rich and poor, colored and white. It is a caricature to portray Catholic schools as "exclusive private schools." They are as typically American as the public schools.

Neither public nor Catholic schools have enough money to give every American child the kind of education he deserves. There are gross inequalities of educational opportunity in both the public and parochial school systems. The mere circumstances of a child's residence in a poorer section of the

nation often means that his education will be inadequate. So the time has come for local and state governments and private agencies to increase their appropriations for education. But even when they do their best, federal aid to education will still be needed, particularly in the poorer States.

This first venture of the Federal Government into educational finance is fraught with dangers. An outstanding danger is the possibility that the Federal Government may fail to distribute its funds fairly and impartially among all eligible claimants. If it does fail, it will violate the very premise on which it enters the field of educational finance. This premise is the recognition of its responsibility to see that all American children have adequate educational opportunities.

Mindful of this danger, the N.C.W.C. reiterates its long standing position that federal funds should be made available to all schools that are in need, both public and nonpublic. The sole criterion of eligibility for public educational funds should be "service to the public" and not "public control". Any school to which parents may send their children in compliance with compulsory education laws does serve the public.

In view of the fact that legislation authorizing aid to nonpublic schools may involve major constitutional difficulties, it is proposed that the very least which the Federal Government should provide for nonpublic school children are health and welfare services such as transportation, textbooks, health aids and recreational facilities. Such legislation certainly would be constitutional. The Supreme Court of the United States has upheld the legality of furnishing transportation and textbook services to nonpublic school pupils. During the 80th Congress (second session) Senator McMahon of Connecticut proposed an amendment to the Taft Federal Aid Bill authorizing these services. His amendment effectively guaranteed that these services would be provided as part of the federal aid program without violation of any legitimate state prerogative in education. Although the amendment was defeated, its legality was not seriously challenged.

Federal aid for these services is but a token recognition of the Catholic school system's contribution to the public welfare. It is unthinkable that a Congress sensitive to the needs of the children would fail to incorporate a provision for these services in a federal aid bill.

Federal aid is needed. However, rather than accept a bill that denies bus rides and textbooks to thousands of nonpublic school pupils, it would be better to have no legislation at all.



In summary:

1. The N.C.W.C. reiterates its position that public and parochial schools are both eligible claimants to federal aid.
2. The N.C.W.C. maintains that at the very minimum federal aid legislation must include a mandatory provision that funds be appropriated to furnish school services to nonpublic school pupils.
3. Federal aid legislation that fails to include the above provision is unjustly discriminatory and should be defeated."

### **N.C.E.A. Philadelphia Convention**

His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, will preside at the Solemn Pontifical Mass which will open the 46th annual meeting of the National Catholic Educational Association in Philadelphia on April 19, it has been announced by the Association.

The Mass will be offered in Philadelphia's spacious Convention Hall, which will house all the sessions of the four-day meeting. The Most Rev. J. Carroll McCormick, Auxiliary Bishop of Philadelphia, will be the celebrant and the sermon will be preached by the Most Rev. Hugh L. Lamb, also Auxiliary Bishop of Philadelphia.

In addition to the sessions of the various departments and sections of the Organization, there will be a general meeting at which the Rev. Robert I. Gannon, S.J., former president of Fordham University, and U.S. Senator Brien McMahon of Connecticut, will be the principal speakers.

An array of widely known speakers and educators will be heard on the programs of the Secondary School Department, which the Association now has completed. In addition to this department, there will be sessions of the Elementary School, the College and University, the School Superintendents' and the Seminary Departments and the Minor Seminary, Deaf Education and Blind Education Sections.

The Rev. William E. McManus, assistant director of the Education Department, National Catholic Welfare Conference, will discuss "Relationship of the Catholic Secondary School to American Society and American Government" at the opening meeting of the Secondary School Department. Discussion leader at the meeting will be the Very Rev. John F. Monroe, O.P.,

president of Aquinas Colelge High School, Columbus, O., and the summarizer will be Brother Alexis Klee, S.C., president of St. Stanislaus High School, Bay St. Louis, Miss.

At another meeting the problem of religious vocations will be discussed by the Rev. John P. Cotter, C.M., headmaster of St. John's Prep School, Brooklyn, N.Y., the Rev. John H. Wilson, C.S.C. of Holy Cross Seminary, Notre Dame, Ind., Brother E. Anselm, F.S.C., director of vocations of the Christian Brothers' Maryland Province, and Sister Marian Elizabeth, S.C., of St. Lawrence Academy, New York.

The relation of the secondary school with the press, radio and television also will be discussed. Speakers at this session will include J. Walter Kennedy, director of public relations for the N.C.E.A.; Franklin J. Dunham of the U.S. Office of Education, Washington, D.C.; Mrs. Ruth Weir Miller, of the Association for Education by Radio, of Philadelphia; Jack Steck, program director of Station WFIL-TV, Philadelphia; Robert A. Smith of the New York Times, and Walter E. F. Smith of The Wilmington (Del.) Evening Journal.

At a session devoted to problems of secondary education, discussions will center around extra-curricular activities and financing, and the high school and the graduate. The speakers will be the Rev. Joseph G. Mulhern, S.J., of Spring Hill (Ala.) College; Brother Bartholomew, C.F.X., of Mt. St. Joseph's High School, Baltimore; Sister M. Francis Ines, S.S.J., of Hallahan High School, Philadelphia; Miss Margaret M. Kearney of Philadelphia; Brother Julius May, S.M., of St. John's High School Manayunk, Pa., and Sister M. Basil, I.H.M., of Pittsburgh.

Views on the religion course in the secondary school will be voiced by the Rev. Anthony J. Flynn of Philadelphia; the Rev. Clarence E. Elwell, superintendent of schools of the Cleveland diocese, and the Rev. Austin G. Schmidt, S.J., of Loyola University, Chicago.

Judge Gerald F. Flood of the Court of Common Pleas, Philadelphia; Dr. Frank D. Whalen, assistant superintendent of New York public schools; the Rev. Henry J. Huesman, principal of Central Catholic High School, Allentown, Pa.; the Rev. Leo J. McCormick, superintendent of schools in the Baltimore archdiocese, and the Rev. Joseph L. McCoy, O.S.F.S., of Niagara

University, will discuss the problems of public relations of the secondary schools with the community and with public schools at another session.

The topic "General Education in the Catholic Secondary School" will be discussed by the Rev. Michael J. McKeough, O. Praem., of the Catholic University of America; Brother Henry Ringkamp, S.M., principal of William Cullen McBride High School, St. Louis; Sister M. Electa, O.S.F., of Little Flower High School, Philadelphia, and Sister M. Teresa Clare, S.C. of Pittsburgh, Pa.

In addition, the Secondary School Department will hold joint administrators meetings with the College and University Department and with the Elementary School Department.

The program of the Seminary Department will feature as speakers such well known figures as: Bishop Lawrence J. Shehan, Auxiliary of Baltimore, who will discuss "The Challenge of Seminary Life"; the Rt. Rev. Msgr. Carl J. Ryan of Cincinnati; the Rt. Rev. Msgr. Edward G. Murray of Brighton, Mass.; the Very Rev. Charles Willis, S.M., of Penn del, Pa.; the Rt. Rev. Francis J. Furey of Philadelphia; the Rev. Leo Foley, S.M., of the Marist College, Washington; the Very Rev. Francis J. Connell, C.S.S.R., of Holy Redeemer College, Washington and the Rev. Stephen Landherr, C.S.S.R., of Philadelphia.

### **Catholic Pamphlets Sell More Than 13,000,000 A Year, Survey Discloses**

American Catholic pamphlets are selling at the rate of more than 13,000,000 a year according to statistics compiled and published in "The Index to Catholic Pamphlets," which has been released by Eugene P. Willging, director of the library at the Catholic University of America.

The total sales are approximately double the rate of Catholic pamphlet sales in the 1930's, Mr. Willging reported.

The Paulist Press of New York is the leading pamphlet publisher, the report showed. In 1947 this organization sold 3,638,806 pamphlets at prices ranging from 5 to 25 cents.

Mr. Willging said that The Queen's Work of St. Louis ranked second among the pamphlet publishers and the Catholic Information Society of New York is in third place.

The Catholic Information Society has the distinction of having 108 of its titles translated into Flemish and a series of 26 titles dealing with communism translated into Italian and Japanese, with further rights granted for Swedish and Danish.

The most effective distribution of pamphlets was achieved by the Buffalo Diocesan Pamphlet Society, which has established 315 pamphlet racks in parishes and institutions and in 1947 distributed 182,380 titles, with an estimated distribution of 200,000 during 1948.

The Catholic Information League of Philadelphia distributed 183,474 titles in 1947, although its record-breaking year was 1945 when 200,336 titles were distributed.

Mr. Willging said that in "The Index of Catholic Pamphlets," 847 titles are listed. For the first time, the work includes selected titles from the catalogues of the Catholic Truth Society of London, the Catholic Truth Society of Dublin, the Irish Messenger Office and the Catholic Society Guild of Oxford.

#### **A.F. of L. Warns on Misuse of 'Church-State Separation' Slogan in School Aid Question**

Be wary of the phrase, "separation of church and state," when it is used to deny Federal education aid to parochial school children, the American Federation of Labor advises.

"To feed hungry children, of all creeds, to take children to school rather than have them exempted because they are 'too poor to attend,' to provide health, welfare and recreational facilities for children in minority religious and racial groups, is not a merger of church and state, so long as public authority free from any sectarian controls ministers alike for the welfare of all children," says a statement by Matthew Woll, chairman of the A.F. of L. Committee on Education.

"Labor knows that church and state are separate even though school lunches are given to hungry children in sectarian schools. Labor knows that the enactment of the G.I. Bill of Rights making possible payments directly to sectarian institutions has not united any church with our government.

"Labor wants the facts, not prejudices of bigots, to control the situation."

The statement repeated the position taken by the A.F. of L. at its recent national convention that Federal school aid should

go primarily to raise public school salaries, but should also include help in the way of health and welfare services to all school children.

The Federation committee criticized attempts in the Senate to rush the Thomas Bill—the Taft Bill of the last Congress—through without extended discussion. The same Senate committee considering Federal educational aid also is faced with the problem of changing the Taft-Hartley Act.

In this connection, the statement declared: "Labor does not agree that the Taft Bill in its present form is non-controversial. Labor, therefore, does not agree that this highly controversial form of a Federal aid bill should be pushed out on the floor for extended discussion before Taft-Hartley is repealed."

### **Joint Committee on Counselor Preparation**

For sometime the problem of formulating a statement on training and certification of competent counselors has been considered independently by agencies and professional groups engaged in counseling activities. By September, 1948, several State and Federal agencies and National professional groups, which had standards committees, expressed interest in joint committee work on the problem.

The National Vocational Guidance Association, which had a manual on professional preparation for counselors well underway, took the leadership in arranging a joint meeting of all interested groups. As a result of this action, the Joint Committee on Counselor Preparation met in Washington on December third and fourth. It was composed of an official delegate and two technical consultants from each of several professional groups and public agencies concerned with counseling. The groups represented are these: American College Personnel Association; American Psychological Association, Division of Counseling and Guidance; National Rehabilitation Association; National Vocational Guidance Association; Office of Education; State Supervisors of Guidance Services and Counselor Training; U. S. Employment Service; Veterans Administration.

The two-day session resulted in agreement on seven "core" fields of knowledge, to be acquired largely at the graduate level, and considered essential to preparation for professional compet-



ence in counseling and guidance work. The core areas agreed upon were these:

- Philosophy and principles of guidance and counseling
- Growth and development of the individual
- The study of the individual for the purposes of counseling
- Collecting, evaluating, and using occupational, educational, and other information
- Techniques used in counseling
- Administrative and community relationships
- Supervised experience

In addition to these core areas, a statement on each of the following topics is being prepared: qualifications of the counselor, suggestions to counselor training institutions, establishing standards and procedures for counselor certification. Each organization interested in the preparation of counselors may require additional areas for workers in its particular field.

Sub-Committees are now engaged in clarifying the preparation needed in each of the core areas. Following their work, the editorial committee will prepare the final form for public distribution in mid-April.

The personnel of the Joint Committee consisted of the following representatives of the eight organizations: Edward Bordin, University of Michigan; Leona C. Buchwald, Baltimore Department of Education; Irene G. Cooperman, Veterans Administration; Marie A. Corrigan, Catholic University of America; Mitchell Dreese, George Washington University; Beatrice Dvorak, U. S. Employment Service; Salvatore DiMichael, Office of Vocational Rehabilitation; Clifford P. Froehlich, U. S. Office of Education; Holland Hudson, National Tuberculosis Association; Harry A. Jager, U. S. Office of Education; Arthur J. Jones, University of Pennsylvania; Forrest H. Kirkpatrick, Bethany College; Clyde J. Lindley, Veterans Administration; Leonard M. Miller, U. S. Office of Education; Charles E. Odell, U. S. Employment Service; Stanley R. Ostrom, Delaware State Department of Public Instruction; E. B. Porter, Office of Vocational Rehabilitation; Helen Ringe, U. S. Employment Service; Edward C. Roeber, University of Missouri; Carlos E. Ward, Veterans Administration; C. Gilbert Wrenn, University of Minnesota.

## Book Reviews

**THE CATHOLIC KINDERGARTEN: A Curriculum Guide.** Kindergarten Committee, Archdiocese of San Francisco. New York: W. H. Sadlier, Inc., 1948. Pp. 181. \$2.00.

This curriculum guide, built on sound Catholic philosophy, comes as a welcome contrast to the many courses of study which present Easter programs replete with bunnies and bonnets, and Christmas activities that include the Christ Child only in "Customs of Other Lands".

The Sisters of the Committee are to be commended for keeping their approach simple and practical. At the beginning of the book the busy teacher will find clearly stated in itemized form what she may reasonably expect of the normal five-year-old in his physical, mental, social, emotional and spiritual development, and at each step what she can and should do about it. Here, too, she will find the degree of achievement which may reasonably be expected at the end of the year in each of the various subject areas.

Regarding the teaching of Religion on the kindergarten level the writers very wisely say: "The approach must be gradual and in accord with the child's ability to receive. The appeal should be made not so much to the intellect as to the heart. . ." An abundance of valuable basic and supplementary material is offered which will serve in establishing this approach.

Considerable space is devoted to "School Readiness", and under "Special Problems" the left-handed children and those with speech defects are discussed. Plans are suggested for the presentation of social studies, science, music and art. And last, but by no means least welcome, is the "Poetry Supplement" wherein are printed many of the poems recommended in the lesson plans. The poems, stories, songs and pictures suggested for use in each lesson are happily selected from the viewpoint of child interest and enjoyment, and the bibliographies at the end of each section show evidence of careful preparation.

Whether the teacher using *The Catholic Kindergarten* be a novice just out of training school or a veteran of many years, she will be grateful to the writers for collecting a quantity of

excellent material and making it readily accessible in this practical handbook.

SISTER MARIE DE LELLIS, I.H.M.

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THE RECOGNITION OF CERTAIN CHRISTIAN CONCEPTS IN THE SOCIAL STUDIES IN CATHOLIC ELEMENTARY EDUCATION. Gerard S. Sloyan. Washington, D.C.: The Catholic University of America Press, 1948. Pp. xxiii+196. \$2.25.

The significance of this dissertation is particularly striking if one has read White's *A Man Called White*,<sup>1</sup> Cardinal Suhard's *Growth or Decline*,<sup>2</sup> or the summary of the report issued by the National Committee on Segregation in the Nation's Capital.<sup>3</sup>

The author maintains that the schools must be a factor not merely in curbing unchristian and anti-social behavior, but in presenting motives for Christian social living. Realizing the necessity of this objective for Catholic elementary education, Father Sloyan has listed five fundamental Christian ideas and has used these as the norms by which to measure the Christian social-mindedness of the content of the social studies. The 25 courses of study which were examined critically are employed in 31 dioceses and are significant in shaping the offerings in social studies for some 1,243,548 Catholic children in the United States.

That the writer is aware of the many difficulties involved in the study is clearly seen. He recognizes, for instance, the problem inherent in the attempt to note the influence of the course of study on the actual teaching.

A careful analysis of the courses of study revealed many facts. Only two measured up with any consistency to the criteria presented. There were, however, individual instances of thoroughly Catholic units found in the courses. More specifically, it was discovered that frequently the temporal activities of

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<sup>1</sup> White, Walter, *A Man Called White*. New York: Viking Press, 1948, 382 pp.

<sup>2</sup> Suhard, Emmanuel Celestine, *Growth or Decline?* South Bend, Fides Publishers, 109 pp.

<sup>3</sup> Parson, Wilfred, "Race Discrimination in the Nation's Capital," *America*, 80:13, (January 1, 1949), 348-9.

men in society are seen as completely divorced from the supernatural order. In addition, a spirit of unreality pervades Catholic social studies. Generally speaking they do not touch the vital social problems that surround the Catholic child.

The verve of the language makes a rich contribution to the better understanding of this very solid and stimulating work and excuses an occasional lapse into the colloquial.

Superintendents of schools, administrators, teachers, and parents will find numerous points of educational significance in this instructive work. The documentation is excellent and frequently points up helpful references for both teachers and students. There is, in addition, an explicit and implicit appraisal of many currently used texts in the fields considered in the study. The reminder, that what is needed in Catholic courses of study along with integral Catholicizing is some serious scholarship, is forceful. The author's approach is consistently positive and constructive. This work is a "must" not only for those charged with the writing of books, study helps, or courses of study for use in Catholic schools but for anyone interested in the development and fostering of Catholic social thinking.

SISTER VINCENT THERESE, C.S.J.

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A VADE MECUM FOR TEACHERS OF RELIGION. Sister M. Catherine Frederic, O.S.F. Milwaukee: Bruce Publishing Co., 1948. Pp. xvi+344. \$4.00.

As suggested by its title, this book is a manual for religion teachers. The writer has endeavored to gather into one volume much of the supplementary material usually referred to by teachers in presenting Christian Doctrine. It is designed to be helpful to teachers in both the elementary and the high school. Considering the pressure of teaching schedules and of community duties, many teachers will find this manual a time saver in preparing classes. The book is divided into seven parts and treats the liturgical year, the Mass and the Missal, the Bible, Canon Law, symbols in the Church, and various special devotions and activities. A glossary of terms frequently used in the

Church is presented together with brief sketches on the lives of fifty Saints.

The book is quite informative, and its language and style are precise and clear. The writer has a tendency, however, to get involved in too much detail. In the section on Canon Law, the discussion on Church dignitaries and the Roman Curia seems pitched above the level of high school pupils. The important information of this section could be presented more effectively in the glossary. Such an arrangement would have allowed more space for the treatment of the laws of fasting and abstinence and of marriage, which are slighted in the book. Perhaps the best and most practical part of the book is the section on the lives of the Saints. Saints are selected from every age of the Church and from every walk of life. Appealingly presented and admirably suited to instruction at all grade levels, these discussions alone are worth the price of the book.

EDWARD M. CONNORS.

The Catholic University

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THE THIRD MENTAL MEASUREMENTS YEARBOOK. Oscar K. Buros (Editor). New Brunswick, N.J., Rutgers University Press, 1949. Pp. xiv+1047. \$12.50.

According to the preface to this indispensable yearbook, it attempts to list all commercially available tests published in English-speaking countries between October, 1940 and December, 1947. The 663 tests listed include tests previously listed in other editions of the series to which this yearbook belongs, whenever significant reviews have appeared in the eight-year interval which it covers, as also a few others published during the fifteen-year period of the series but not previously listed.

The first section comprises 713 original reviews by 320 reviewers and sixty-six review excerpts, which give direct information concerning the advisability of using the tests, and 3,368 references on construction, etc., of specific tests. The second section lists 549 books on measurements and closely related fields together with 785 excerpts from reviews of these books.

As with *The 1940 Yearbook*, books on research and statistical analysis are reserved for special treatment in a separate volume. Books on the methodology of factor analysis also will be re-



served for *The Yearbook of Research and Statistical Methodology*.

This work is heartily recommended to anyone who has a need for the use of tests or for information about them.

F. J. HOULAHAN.

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THE PSYCHOLOGY OF THE ELEMENTARY SCHOOL CHILD. Lawrence A. Averill, Ph.D. New York: Longmans, Green and Company, 1948. Pp. 459. Price \$4.00.

Here is a book in the field of child psychology which has been written to meet the needs of teachers in training, cadet teachers, in-service teachers and those "professional craftsmen"—potential and actual—who work or will work with the elementary school child. The book considers specifically the child from six to twelve, hence slight reference is made to either the pre-elementary or the post-elementary pupil. The author's chief concern is to help teachers "nurture an integrated and adequate personality." Consequently, he emphasizes the mental hygiene point of view throughout the book, hoping that teachers will comprehend better the "nature of the child and his dynamics."

Dr Averill is convincingly at home in the field of child psychology. In the *Introduction* to his book, reference is made to a rich experience: ". . . thirty years spent in encouraging and training teachers to look upon their pupils with interest and with some degree of common sense and understanding, and his long experience as a consultant with parents and as interpreter to them of their children." The reader senses almost unmistakably the author's sincerity of purpose and finds the four hundred some pages written in a stimulating style, with a practical rather than a theoretically approach to the facts of child psychology. There is occasional reference to research, but the book is not intended as a technical treatment of the subject.

The content of the sixteen chapters which comprise the book is concerned with those topics which the author believes to be core problems of adjustment. Perhaps of particular value and interest are the chapters that deal with "Personality Adjustment of the School Child," "The Emotions of the School Child,"

"Attitudes and Habits," "Social Development of Children," "Maturation and the Motivation of Learning," "Intelligence and Individual Differences," and "Guidance." At the beginning of each chapter the author lists specific child patterns of behavior. Challenging questions for discussion follow the chapter along with a carefully selected list of references for further reading to provide enrichment and fuller comprehension.

The author hopes that his book "may find a modest and useful place in the field of child psychology." This, certainly, it should do. Dr. Averill recognizes the need for moral and religious development and laments the lack of this training in public schools. The nurturing of an "integrated and adequate personality" is based upon supernatural truths that give a spiritual outlook on the development of human personality and recognize that the "whole child" cannot be educated if his soul and immortal destiny are ignored. This phase of education needs more adequate treatment than is given in this book, for full development in human personality and in holiness must proceed apace.

SISTER MARY IMELDIS, O.S.F.

Cardinal Stritch College,  
Milwaukee, Wisconsin

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## BOOKS RECEIVED

### *Educational*

Battersby, W. J.: *De La Salle—A Pioneer of Modern Education*. New York: Longmans, Green & Co. Pp. 236. Price, \$3.50.

Brower, Paul J.: *Student Personnel Services in General Education*. Washington, D.C.: American Council on Education. Pp. 317. Price, \$3.50.

Buros, Oscar Krisen, Editor: *The Third Mental Measurements Yearbook*. New Brunswick, N.J.: Rutgers University Press. Pp. 1047. Price, \$12.50.

Elliott, Godfrey, Editor: *Film and Education*. New York: Philosophical Library, Inc., 15 E. 40th St. Pp. 597. Price, \$7.50.

Erickson, Clifford E., Ph.D.: *A Practical Handbook for School Counselors*. New York: The Ronald Press Company. Pp. 224. Price, 3.00.

*Guidance Handbook for Elementary Schools*. Los Angeles: California Test Bureau. Pp. 158.

Haskew, L. D.: *The Educational Clinic*. Washington, D.C.: American Council on Education. Pp. 51. Price, \$1.00.

Haskew, Laurence D.: *Improving the National Leadership for Teacher Education*. A Report. Washington, D.C.: American Council on Education Studies. Pp. 20. Price, \$.50.

Reddick, De Witt C.: *Journalism and the School Paper*. Boston: D. C. Heath and Co. Pp. 418. Price, \$2.40.

*Revista de Psicologia General Y Aplicada*. Madrid: Instituto Nacional De Psicotecnia, Plazo de Santa Barbara. Pp. 189.

Wild, John: *Introduction to Realistic Philosophy*. New York: Harper & Bros. Pp. 516. Price, \$4.50.

### Textbooks

Hurlock, Elizabeth B.: *Child Growth and Development*. New York: McGraw-Hill Book Company, Inc. Pp. 374. Price, \$2.60.

Knight, Pearle E., and Trapler, Arthur E.: *Read and Comprehend*. Boston: D. C. Heath and Co. Pp. 298. Price, \$2.20.

### General

*A Chart of the Government of the Church*. Prepared and published by Frank Blake, Chicago: 3412 West Monroe Street.

Drinkwater, Rev. F. H.: *More Catechism Stories*. England, London: Samuel Walker, Ltd. Pp. 201.

Gardiner, Harold C., S.J., Ed.: *The Great Books—A Christian Appraisal*. New York: The Devin-Adair Co. Pp. 112. Price, \$2.00.

Harrold, Charles Frederick, Ed.: *The Works of John Henry Newman—Sermons and Discourses (1825-39) (1839-57)*. New York: Longmans, Green & Co. Pp. 348, 382. Price, \$3.50 ea. vol.

Johnson, Alvin W., and Yost, Frank H.: *Separation of Church and State in the United States*. Minneapolis: University of Minnesota Press. Price, \$4.50.

Kraynick, Steve: *Your Bicycle*. Peoria, Ill., The Manual Arts Press. Pp. 126.

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